The Churchman.

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USE OF THE ORGAN.

It is debated a good deal, whether the organ accompaniment should be a full or a slender one in the church services. And this, though applying to all parts of the church service, is a question which comes before us most prominently in the chanting of the Psalms. There are two theories of organ-playing here; one for a very slight accompaniment, and the other for a decided and solid one. One organist is very much afraid of overwhelming the voices of his choir; another is not so nervous on this point, and thinks his instrument ought to be heard. Without denying that both views have their true and their false tendencies, we shall not pretend to such philosophical impartiality here as to leave the subject with this general sentiment; but we shall avow a preference. On the whole, speaking simply as ordinary hearers who have unconsciously formed a judgement from a comparison of the effects upon their ears on these occasions, we must declare a preference for the latter view of the organ's functions. We confess that, in attendance on cathedral service, we like to *hear* the organ: a good substantial accompaniment has an unquestionably pleasing and satisfying effect; nor does it appear, unless pushed to a great extreme, to take from, but rather to add to, the effect of the voices. There is, indeed, a summary argument on this subject, to this effect; that the more we hear of the organ, the less we must hear of the voices; that we must choose which we would rather hear; and that the choir must, in reason, have the preference. But we do not think the question can be settled in this way; for it is not so true that one sound does prevent us from hearing another—we may hear both together. An organ accompanies a set of voices; we hear the organ—we hear the voices. It is not necessary that we make our choice between the two, we may enjoy both. Undoubtedly there is a point at which the noise of the instrument may overwhelm the voices: nor do we want any approach at all to the power of the great organ, which would be, as a continuous accompaniment, intolerable. But, up to a certain point, the fulness of an organ accompaniment does not at all interfere with the audibleness of the voices. If you have two sounds going on at the same time, one of which is opposed to and discordant with the other, then, that the more you hear of the one the less you hear of the other, is true enough; the neighborhood of a cart-wheel will mar the tones of a piano forte, and a Canary bird will prevent your hearing a word your friend says. But this is not so much the case when the two volumes of sound are in one and the same line, one supporting the other. Practically, a good full organ accompaniment, if not excessive, does not prevent us from hearing the choir: it rather forms a back-ground of sound, which satisfies and fills our unconscious ear, while our conscious ear is addressed more particularly to the choir; it sets off the voices as a good background in a painting sets off the figures.

For it must be remembered that, with all its sweetness and grace, the human voice is an instrument that *has its weak points and its defects*, requiring a little charitable covering. An organ is never nervous, but a singer sometimes is; an organ has never to clear its throat, or take breath, in order to produce the note; a singer has. There are various hiatuses in the course of the human voice, which require some friendly complement; nor does it answer to have it brought too much bared and denuded to our ear. A substantial organ accompaniment supplies this assistance: it represents, as it were, the human voice, whenever that voice comes to any one of its natural chasms and failures, and preserves the line of continuity; it diverts our attention from its practical defects as a material organ, to its more moral and characteristic traits—the very background of sound throwing these superior traits into so much higher relief. This applies most forcibly, of course, in the case of solo singing; but it applies, in its degree, to choir singing also. There are always various obstructions to the proper smoothness and flow of music, in the collected efforts of a number of human throats—always some jarrings, inequalities, collisions. There is always something or other, in a naked vocal performance, which the ear has to try not to hear; or, if it does hear, to shove aside and regard as unheard; that is to say, it has, with some trouble to itself, to separate the accidental hindrances from the main course of the stream, and take in the musical characteristics, opposing a voluntary deafness to the unmusical ones. We are far from denying the great perfection at which vocal music may arrive, in favored and select circles, where very picked and cultivated voices have been accustomed to practise together. The performance of glees and madrigals may attain a point, at which the introduction of any instrumental accompaniment would rather interfere with accuracy and finish, and confuse the ear rather than console it. But we are speaking now of ordinary choirs—even good ordinary choirs—such as we hear in cathedrals and churches where music is not neglected. The best of them have their unevennesses, their weaknesses; they want some continuous auxiliary in the background: and an organ is most effective in this capacity; it has a remarkable power of smoothing over the defects, fusing and combining the different voices, and presenting them all as one mingled mass of sound to the ear; it is the great mollifier and harmonizer. We have never yet heard the church choir without an organ, that would not have sounded much better with.

What we maintain then is, that a substantial organ accompaniment does not interfere with our hearing the choir; that the peculiar organ roll does not come into collision with the voices of the singers, but rather sets them off. But now comes the additional consideration, of the positive stimulous which the organ notes are to the choir. If the organ be a rival to the choir on the one hand, (a view, however, which as we have said we do not take of it,) it is a stimulant to it on the other; it raises and nerves the voices, and keeps them to their proper pitch. The voice is a most sympathetic thing; it requires company as much as the man himself does, something outside of it to lean upon. And although a number of voices singing together perform to a considerable extent this office to each other, still a continuous running accompaniment, which is never out, a pure note always present to every ear, is a most important assistance. And it makes considerable difference with what force this guiding note strikes the ear of the choir. The ear catches a well-defined substantial organ note immediately, and communicates its accuracy immediately to the voice; but a gentle sleepy note it does not catch so readily, and runs a risk of getting flat in consequence. The ear—we speak of average ears,—requires to be spoken to decidedly, and a mere hint will not do: at least it is all the better for being firmly directed. Of course a loud, sharp, correct voice in a choir will answer this purpose, somewhat in the same way in which an instrument does; but in the first place such a voice is not always to be got: and in the second place, if it is, a sharp leading voice is not the most agreeable guide to a choir. It is apt to be rather offensive than not. The prominence of one voice rather distracts the mind, and takes away from the general effect. It is one of the great advantages which an organ possesses for leading a choir, that it leads it without any obtruded personality.

The grounds of utility which we have so far appealed to in behalf of the organ, are ones which apply to all choirs in common, good or bad. But it is not to be forgotten that, in the natural order of things, a certain proportion of poor choirs are to be expected in our cathedrals and churches, and many of these very poor. And here an organ comes in opportunely indeed, and supplies in a way the widest gaps. It will be said, that this is quite wrong; that an organ should never be regarded as supplying the place of voices. We answer, that it is very wrong that there should be bad choirs, but if there are bad choirs, it is not wrong that they should be made the best of. We would not be so rigid in our musical morals, as pertinaciously to insist on two or three poor voices being heard in all their miserable tenuity day after day, and month after month, simply on the view of not covering and disguising defects. If there is a good organ in the place, let the organ, we would say, play by all means, and make itself accommodating and friendly. The congregation in its capacity of audience, ought to be considered in these matters:—to recur to what we said above. It is better to hear rich sounds than poor ones, good notes than bad ones. If the notes of a fine instrument can be made to mingle with and carry off the thin wiry voices of a neglected choir, they are to be enjoyed with thankfulness. The organ is the cathedral visitants' friend. We feel deep gratitude to it. How often do we enter within sacred walls where the daily service is celebrated, and find the organ by far the principal and most attractive performer in the service. It is sad that it should be so; but it would be much sadder if there were no such performer at all. Indeed this feature is a leading one about the organ; we mean, that it is such a splendidly practical instrument. It is never out of place, always suited to the occasion, always doing something which is wanted. In choral prosperity and adversity it comes in alike usefully; in one the ally, in the other the succourer; the friend in need to the meagre choir, the welcome companion of the full one. It sympathizes with the grandest collection of voices, it aids the smallest. In continental cathedrals we have the Gregorian chant, in which fifty or a hundred deep voices join, accompanied by the full powers of the organ. Here nothing can be said against the organ. It cannot be said that it drowns the choir, for it does not do that; nor can it be said that it is a superfluous addition; for it is not that either: it plainly adds to the effect. It is unassailable then in its relation to a full choir. Again, it is equally unassailable in its relation to a bad choir; because a bad choir would be a positive infliction without it. In this way it fulfils the most different positions with unimpeachable efficiency and suitableness, and comes *teres atque rotundus* out of all attacks and questionings.

We have made these remarks partly because we have observed lately in some quarters a tendency to be afraid of the organ, as if it were an obstacle in the way of sound church music; and it were the higher and corrector part to do without it; as if its use were a sort of concession to the carnal, as opposed to the Christian and spiritual, ear. We do not see the exact justice of such a view. If the general principle is sound, that an instrument may aid in the praises of God; and if an organ is an instrument of solemn, magnificent, and ecclesiastical character, why should it be correct to do without it? To do so were a gratuitous surrender of a plain advantage. Nor do we see the reason for that particular jealousy of its powers, when we have got it, or why we should be afraid of its being heard. It ought to be heard. It was made the instrument which it is, in order that it might be. There is a limit certainly to its functions, and we ought not to drown voices, and stun ears. But as we have said, a good substantial organ accompaniment does *not* prevent the voices from being heard, but rather supports and stimulates them. On the contrary, a thin organ accompaniment does not support the voices properly, and is disappointing in itself. If a feeble instrument is feeble, there is no disappointment; because we expect it to be so. But if a grand instrument is feeble, there is; because we expect it to speak out. If it does not, the ear has the sensation of something being missing; a sensation of curtness and imperfection. It desiderates something which is due, and of which it seems to be stinted; it is hungry and discontented. Let all instruments, then, which sound the praises of God, whether human throats or organ tubes, do their duty, and be effective in their several places.

We have taken the liberty, for which we hope the scientific musician will not judge us, of making, as ordinary hearers of church music, a few passing observations on the use of the organ in general. And now, in conclusion, we will venture on one or two points of detail, connected with the present character of our church organs.

The remark is a safe one, then, that organs have undergone a considerable change in their composition of late years. The modern organ is a much freer and more expressive instrument than the old one. The swell has expanded and become more and more of a feature in it; and the full, steady, even flow which one used to associate with the organ, as its peculiar characteristic, is intermixed now with varied, ardent, aspiring movements. If the organist now begins a voluntary in the old fashioned style, and gives us the deep, quiet diapasons, he only does so by way of a modest prelude; he is soon in a higher region of pipes; he is at the brilliant swell, ascending and descending, up in the clouds and down again, and borne along on ethereal waves of sound. The organ now sends out a succession of thrilling notes, as a rocket sends out sparks; there is a fiery briskness in its movements; and the ear is penetrated with exceedingly sharp sweet *aculei* of sound.

Now we do not grudge the organ its expansion and development; for it is the nature of instruments as of institutions, to develope; nor have we any doubt that the modern organ is a much more perfect instrument than the old one. In particular, we would not say a word against the swell, which is unquestionably a great addition to it. But while the organ has been improved and developed as an instrument, and is a much more perfect one than it was, to hear played *by itself*: as an instrument *for accompaniment*, there are, we think, defects in the modern organ; and the laudable zeal for the development of the instrument as such, has rather put out of sight some of its practical uses, as connected with the choir. We have no criticism to offer on the great organ, or on the swell: but the choir organ, which is of course the one principally used in connexion with the choir, and gives the regular accompaniment in the chant, does not seem to be all that it should be. We should say that it desiderated some elements of sharpness and roughness in its composition. There is a roughness which is easily dissociated from any painful quality of sound, a modified roughness, nay even a sort of harshness which is most agreeably stimulative to the ear, and keeps it lively and awake; just as mustard and other sharp grains are said to invigorate the stomach. We should say that the choir organ, of the modern instrument, was too smooth, gentle, and mellifluous for the full purposes of an accompaniment. It does not keep the ears of the choir sufficiently alive, and sustain their voices as it should do; it does not brace and inspirit them. The consequence is, that the voices of the choir often tend to flatness. Nor is this all: there are general features in our style of chanting (for it is with reference to the chant principally that we are speaking now) which we may notice in connexion with this subject.

There is, then, it must be confessed, a general tendency to sleepiness, listlessness and drawling in our established mode of chanting. We have no hesitation in asserting our opinion, that it is, as a general rule, too slow. It will be said that it is more reverential to be slow than to be quick; but this is a fallacious assertion, though a plausible one. An arguer, indeed, for a quicker style of chanting, and against a slower one, is necessarily at a disadvantage in this respect; slowness is generally associated with awe and solemnity in our ideas; quickness, on the contrary, with volatility and carelessness. On the strength of this general association some repose in slowness as if it were the one infallible token of religious feeling; and so long as that one feature is preserved, and the prayers are read slowly, and the psalms sung slowly, feel absolute security and confidence that all is religiously as it should be. Now it is the most difficult thing to convince persons, in the case of any favorite maxim, which has a certain amount of truth in it, that it can be at all defective. If it cannot be wholly contravened, it will, in spite of every argument, remain in their minds as wholly true. It is therefore, not in the hope of doing any good, so much as for the simple sake of saying what is true, that we do here enunciate the proposition, that reverence and irreverence respectively are not shown by slowness absolutely, or quickness absolutely; but by proper slowness and improper quickness. Quickness is not in itself a sign of volatility or carelessness; on the contrary, on many natural occasions it is a sign of intensity and earnestness. For example, a person who was in danger of being burnt, would not show his deep sense of his situation by a slow and measured appeal to his fellow-creatures for assistance; he would call out quick. And joy produces quick expression, as fear does. And so does grief too; its expressions are quick sometimes, as they are sometimes slow. We are not going to apply these instances to the performance of the church service; but merely bring them forward as instances upon the abstract question. Here are cases, and there are numberless others, in which earnest and deep feeling expresses itself quickly. Then quickness is not in itself a sign of volatility. Mind, we are not advocating quickness positively here; for we do not regard quickness as in itself advantageous, any more than slowness. We are only opposing the line of excluding it, the line of regarding it as in itself wrong. We say the question cannot be settled, *a priori*, in this way; it depends entirely on the nature of the thing to be sung or said, with what degree of quickness, and what degree of slowness, it is to be sung or said.

With reference to the case in point, it stands to reason, we think, that the chant was not meant to be slow. Simple repetition seems of itself to suggest a certain despatch: for where all the steps in the series are alike, and none demands our attention more than another, there appears no reason for slowness; which should be used rather for emphasis and distinction. Quickness in such a case becomes no sign of a particular *animus* in the performers, as if they were intentionally hurrying it, but the official style of the chant itself; and what, as a mere humor of individual singers, would be most offensive, as the legal and formal characteristic of the particular service, is simply just and becoming. The question is, indeed, what constitutes over-rapdity in chanting. Is it the mere curtailment of a vague *a priori* measure which we have in our heads, but can give no account of? or is it such rapidity as prevents one from understanding the sense of the words as they pass by us? The latter test is surely the natural one in the case. Now, it is certain that, with respect to the sense of the verses in the Psalms, ample opportunity is afforded for its apprehension, by a chanting time which would be called, by many, quick. We say, ample opportunity. Far be it from us for a moment to say, that such time would allow one to enter into all the depth of the sacred words, and imbibe all their fulness of meaning; but this no style of chanting whatever, let it be as lingering and slow as could be, will allow you to do. This is not what chanting is meant for. This is meditation: you may meditate on the same verse a minute, an hour; you may make it your daily subject of meditation for years, and not get to the bottom of it. But chanting is not meditation. Chanting is recitation. It is the recitation of verse after verse with such a decent quickness as allows you to apprehend, in an ordinary way, the meaning of the sacred words you recite. To accomplish this plain purpose, we say, slow chanting is not necessary; the additional length of time over each verse is, simply, not wanted. And not being wanted, it is even worse than a superfluity; it is an actual obstruction. For what is the mind to be doing when it has fairly apprehended the meaning of a verse, and the choir has not yet got half way through it? You say it should try to apprehend the meaning of the verse more deeply; but for this again it has not time *enough*; this belongs to the department of meditation, and meditation is a longer process altogether. The truth is, when the mind has apprehended one verse, its natural course is to go on to the next. If it is not permitted to do this, it is kept in a state of suspense till it is. And this is the general effect of an over-slow style of chanting. It imposes on the mind a mixed task, consisting half of simple apprehension, half of meditation, which cannot be done; a task which keeps it constantly halting, constantly baulked; feeling it has too little time, and too much, all at once; half listless and half hurried; withal constantly tempted to wander; for, it must be remembered, that, in these intervals we speak of between the verses, when the mind has nothing to do, and is waiting for the next verse, to remain simply passive is not easy; the unemployed attention is apt to be drawn off to impertinent subjects, if such suggest themselves, as they often do.

Over-slow chanting, moreover, has a bad effect upon the *choir*; in this way:—the quantity of time they have on their hands makes them lax and careless as to all beginning the verse together. Each knows that, however much behindhand he may be, he will have abundance of time to get up to the rest before the end of the part; and each therefore gives himself no particular trouble to begin with the rest. The result is a great want of regularity. First one begins, then another, then another. By the time one has said, *e.g.* 'They have kept me in on every side,' another begins, 'They have kept me in,' and three or four follow in serie, 'They have kept me,'—'They have kept me.' All, whichever time each starts, come to the end together; but the effect is a scrambling one. Whereas, if the time were quicker, each member of the choir would be obliged to pay more attention to the matter of time; and the chant would gain in distinctness and accuracy. We may remark, too, that, when the chanting has been very slow, we have heard choristers actually pronouncing one or more of the words twice over, simply because they have too much time for the few words before them, and do not know what to do with it. Now, this clearly shows something wrong, for such a repetition is against the first principles of the chant. And yet, in some of the shorter verses especially, what are the choristers to do, and how are they to be expected always equally to distribute four or five words over a long line of organ notes. With a pardonable improvidence they consume all their words at once, and then finding they have none left, and not wishing to gape out the rest of the time, they repeat one or two words over again. We mention this point—and we could mention others like it—for the sake of showing what a struggle against nature over-slow chanting is. Nature demands a certain degree of quickness; and all the additional time beyond is an artificial superfluity, which clogs and enfeebles the chant, rather than gives it depth and solemnity.

We have explained what we mean by quick chanting:—that it is chanting which gives time for the fair apprehension of the sense of the words, and does not give more. And now we will only repeat, that the opinion which prevails in many quarters against quick chanting, appears to us a mistake; that quick time, by enforcing the attention of the choir, gives regularity, strength and compactness to the chant; while slow time, by giving opportunity for lounging, introduces laxity, feebleness and division into it.

And now to go back to the organ. The modern expansion and development of the organ, we said, unfitted it in some respects for those practical functions, which it ought to discharge, as an accompanying instrument. The above remarks about chanting will show what we had in view, when we made that criticism. The composition of the modern organ rather tends to encourage the slow and feeble style of chanting. For what is the accompaniment which it gives the chant? A soft, mellifluous, fluty one, interspersed with a brilliant undulating one. The choir organ, which gives the regular accompaniment, is too soft and fluty to brace, in tone, and sustain properly the voices of the choir. We ourselves have the privilege of attending a choral service, where the organist, though a most accomplished musician, has sometimes to strike a sharp treble note on the great organ, simply to keep his boys' voices up, and prevent them getting flat. But there must be something wrong where this has to be done. The choir organ then seems to convict itself, and confess its own insufficiency. There is something which it plainly ought to do and does not do. And what is the remedy used to supply this defect in the choir organ? the swell. The mellifluous smooth flow of the choir organ is found, after a time, too sleepy and tame; and the organist has naturally recourse to the agreeable and sparkling roughness of the swell, to enliven and invigorate the chant. But the swell is not in itself an accompaniment proper and suitable to chanting. It is the nature of the chant to be even and regular; but the swell is the very contrary of this, always rising and falling. It gives a new character to the chant, and changing it from its stern uniformity, invests it with a variety of effect which belongs to an ordinary piece of music. Moreover, the swell requires time for performing its movements; those gradual ascents and descents of sound require time. Here is the defect. The use of the swell tends to lengthen the time of the chant; the latter has to accommodate itself to the organ's movements, and gains a good deal of richness and beauty at the expense of its own proper character. We say, then, that the swell is not in itself suitable to the chant; though, we confess, in defect of other more regular stimulants, we are not sorry to hear it. The regular choir organ accompaniment, however, were it somewhat rougher and sharper, would invigorate the chant without delaying it.

What we would suggest, then, as a desideratum in the modern organ, is the introduction of some modified roughness and sharpness into the composition of that department of it which is technically called the choir organ, and which is the regular accompanier of the chant. It may be said that there is often a reed-stop in it, which the organist might use now, if he thought fit. But an ordinary sharp reed-stop introduced into a body of soft fluty sound does not mix well with it: nor perhaps would any mere addition answer, except the character of the other stops in the compartment were altered too to meet it. The question is, whether the choir organ, as a *whole*, as now composed, performs as able a part in our service as it should do; and whether alterations might not be made in it with a special view to rendering it more efficient as an accompanier, especially to the chant. For we have no hesitation in putting the chant thus prominently forward, being, both in point of length and general associations, so important a part of our service. Nor should we hesitate to say, that supposing an alteration in organs would improve the chant, that single reason will be quite a sufficient one for an alteration. We will hazard the remark, that we should like to see our organs with some of the qualities of the continental organs in this respect. Much inferior, as instruments, to our own, the organs we commonly hear in churches abroad have qualities which make them more efficient as accompaniers of the choir, than ours. There is an agreeable roughness and sharpness in them; a sort of modified, tempered trumpet-effect is not uncommon; an effect which is stimulating and awakening, without being heavy and overwhelming; and which is admirably in keeping with the chant. And one remark by the way here. If we are ever to have Gregorian chants with effect in our churches, some such alteration as we have mentioned our organs must have. Our present choir organ is very unsuited for the Gregorian chant. It gives it just as it should not be given—smooth and flowing; whereas it should be brisk and rough. The chant thus falls either altogether heavy and flat upon our ear; or, (if through good management, it should avoid this extreme,) at any rate, divested of that strong and decided character which is proper to it: and which alone can make it popularly appreciated. For every thing has its own style; if it is not given in that style, it is not done justice to—it has not a fair chance; people do not really hear the genuine Gregorian itself.

We have hazarded these few rough remarks on the use of the organ in general, and on some particular features in the composition of the modern organ. It can do no disservice to the cause of church music to have such hints thrown out. If any of our organ artists, who may chance to come across them, thinks there is any thing in them, he will not be displeased with us; and if he thinks there is nothing in the remarks themselves, he may still regard them as the vague expression of some real want or other, which the writer felt, but could not explain properly. The organ builder of the present day will be the last person, we are sure, to maintain that the organ has now arrived at its maximum of perfection and efficiency. Nothing can be more probable, than that in the improvement and expansion of the instrument as such, its functions as an accompanying instrument should have been in some measure, overlooked. People cannot attend to all things at once; an improvement in one direction is very apt to interfere with a use in another; and the course of improvement does not always leave a proper equilibrium.

COMMUNICATIONS.

For the Churchman.

The portion of Scripture appointed for the Epistle of the Feast of St. Stephen the Martyr—emphatically called *the* martyr, because he was the first one who, after our Lord's ascension, suffered death in His cause—falling as that feast does, on the day next after that of the Nativity of Christ, presents a view of the Saviour, of which the contrast to the Christmas view of Him, is fraught with rich and richly edifying sources of reflection.

"Ye shall find the Babe wrapped in swaddling clothes, lying in a manger," said the angel to the shepherds, as recorded in the second lesson for Christmas morning.

"Behold, I see the heavens opened, and the Son of Man standing on the right hand of God," said St. Stephen of the same Jesus.

Let the devout christian reflect on these so different views of His Lord, thus brought together by the Church. He may consider,

1. The connection between the nativity of Christ, and His exaltation, as witnessed by St. Stephen; and

2. The connection between His nativity, and this distinguished privilege of the holy martyr.

The life on which our Saviour, as at this time, entered, was the human life, for which, in the accomplishment of His mysterious purpose of love and mercy, He vouchsafed to take our nature into union with His divinity—to take "the Manhood into God." He spent that life in the perfection of active conformity, and meek and willing passive submission, to the will of God. For this He became, in His human nature, a fit Subject of reward. His exaltation to the glories of heaven is represented in Scripture as this reward. That "God hath highly exalted Him," is stated by the Apostle to be the consequence of His having been "obediont unto death;" and that He is "crowned with glory and honor," is a remuneration for His "suffering unto death."

The glory, then, in which St. Stephen saw Jesus "standing on the right hand of God," is the exaltation of His human nature to the exceeding great reward of the fidelity wherewith He fulfilled the objects for which He was made Man. For this joy that was set before Him, He persevered, even to the enduring of the cross.

This same Jesus has told His followers that He has gone to prepare a place for them, that where He is, there they may be also. The glory, honor, and immortality, to which he has attained, may be theirs also; and faithfulness to duty is the condition on which they are to be secured. When, in the days of His flesh, He dwelt among us, He set an example of that faithfulness, that we should walk in His steps. At the birth of every human being, a course of life is commenced, which must result either in the participation of the eternal glory of Christ, at the right hand of God, or in the awful reverse—everlasting punishment with the devil and his angels. The choice is to be made by learning of Jesus the fidelity which marked his career, and becoming its humble imitators; or by refusing compliance with the example which He has left, that we should follow His steps.

The birth of Christ, then, was connected with the glorious exaltation in which St. Stephen saw Him, by its introducing Him into that human state, which, for the fidelity that characterized it, was consummated by this transcendent privilege and reward. Our hearts should be filled with the liveliest gratitude for the example thus set us, which is ever a faithful and perfect guide, through holiness here, to an exceeding great reward hereafter.

In the humble rank in which Jesus was pleased to assume our nature, and the privations which it involved; in His domestic and social relations; as an Instructor and Friend; as a Member of the civil and of the ecclesiastical community; in the society of the rich and powerful, and that of the poor and despised; when rejoicing with those who rejoiced, and weeping with those who wept; when cheerfully partaking of the good things of this life, and when humbling Himself with fasting and self-denial; when receiving the honors and kindness, and when the scoffs and persecution of the people; when enduring unparalleled trials and sufferings; and finally, in submission to a cruel and ignomimous death; He has left a uniform example of fidelity, purity, and propriety. He has shown us how, under all circumstances, so to order our steps, as to please God, to do our duty, and at length to attain that everlasting joy of our Lord which is promised to the good and faithful servant.

Very interesting and important, too, is the light thrown by our Saviour's example on those views of the accidental distinctions among men, which minister so much to vanity and pride, to superciliousness, injustice, and unkindness. He who now stands at the right hand of God, in the glory of the Father, was born, by His own choice, of a poor mother, and thus entered, as his Son, into the family of a mechanic. In a stable, He first breathed the air and saw the light. He passed His days in poverty, labor, and suffering, and ended them an Object of scorn and persecution.

When the proud ones of this ill judging world vaunt themselves, and are puffed up, in the contemplation of their supposed superiority to their fellow men, less distinguished by the temporal gifts of Providence, and walking in the haughtiness of their hearts, look down with scorn on their humble brethren; let them know that these are but sharing the poverty and humility of their Lord. And how would such proud hearts view even that Lord Himself, were He now on earth as once He was? They would think scorn of being connected with such a One; and would even revolt at the idea of owing their salvation to Him. But that once humbled Saviour now stands, in infinite exaltation, at the right hand of God; and there too His faithful followers, though here ever so low and so despised, will be admitted to the participation of His glory, and the eternal enjoyment of His presence and favor. And in the exercise of the power which, in His exaltation, is given unto Him in heaven and in earth, there will be a fulfilment of what His Blessed Mother sang, when her soul, filled with gratitude and admiration for the transcendent and mysterious honor to which, in her poverty and humility, she had been chosen, magnified the Lord, and rejoiced in God her Saviour—"He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich He hath sent empty away."

Let those who are called to walk in the path of poverty and suffering which their Divine Master chose, remember that the disciple should not expect to be above his Lord. Before Him, between Whom and the most exalted of His creatures the disparity is infinite, the distinctions among men are no otherwise regarded than as connected with the virtues proper to their respective states. It is enough for the disciple that he be as his Lord. Let him then, in the meekness and lowliness of heart which that Lord evinced, duly receive, and humbly endeavor to profit by, the trials of his faith and patience; and he will be, in the end, like Him, exalted to the right hand of God.

St. Stephen appears, by the short record left of him, to have effectually set before him his Master's example. The eloquent defence of his faith, recorded in the second lessons of the day devoted to his memory, is proof of his enlightened view of the subject, and of the disinterestedness and fidelity with which he exercised his short ministry And although he fell by the hands of cruel men, and even in the midst of the tortures they inflicted by starving him to death, he maintained a glorious triumph over the angry and vengeful passions of our nature, and in a prayer similar to that which, from the cross, his Lord had made for *His* murderers, commended his barbarous persecutors to the mercy of Heaven—"Lord, lay not this sin to their charge."

A death encountered in this calm and christian state of mind, notwithstanding its dreadful outward circumstances of pain and horror, is justly represented by the beautiful figure, "*he fell asleep.*" And ample alleviation of all its sufferings, was the glorious privilege of seeing "the heavens opened, and Jesus standing at the right hand of God."

Such a vision is not indeed to be considered as an ordinary forerunner of the happiness of the faithful in being with Christ in His glory. But by the light afforded in Scripture, and shed abroad by the Holy Ghost in the hearts of the righteous, they may, by faith, see their Saviour in those mansions of His Father's house, whither He has gone to prepare a place for them.

But how are the sure anticipation, and the blessed reality, of arriving at that place, to be attained? The life on which Jesus, as at this time, entered, exhibited indeed a perfect pattern. The glory in which the noble Proto-martyr saw Him, is the reward of His fidelity. A similar reward awaits those who follow His steps But of what avail is such doctrine to man in his present corrupt, weak, and guilty state? Can he whose sins so awfully separate between him and his God, hope ever to have a place at God's right hand? Can he who, to passions, propensities, and appetites, craving, with the strongest desire, excessive and unlawful indulgence, has nothing to oppose but a weak, irresolute, wicked, and deceitful heart, expect to walk in the steps of a life holy, harmless, and unedified; and to reach its eternal reward? Surely, if the giving of wholesome counsel, and the setting of a pure example, were the only or the main objects of the Saviour's coming, we cannot conceive of the man whom His ministry could raise to the holy character, the exalted hopes, and the everlasting reward, of saints who should faithfully perform His will. With the unspeakable happiness enjoyed by St. Stephen at his martyrdom, Christ's coming had a much more intimate and efficient connection, than the mere prescribing of the principles and duties of religion and virtue, and setting an example of their observance. Prophecies which foretold Him, His own claims established by indubitable proofs, and the doctrine of His inspired Apostles, unite in representing the incarnation of Christ as effected for the purpose of His mediating between God and men, by offering the sacrifice of Himself as an atonement to the Former for the sins of the latter, and thus procuring for them God's pardon and favor, and an interest in the sanctifying and saving influences of the Holy Ghost.

This is the cardinal principle which lies at the foundation of the religion and morality of the Gospel. Man, as a fallen and depraved being, with a nature which lost, in the person of its first possessor, its original uprightness, and thus the tie which bound it to innocence and happiness, and therefore prone to iniquity, polluted by sin, and too feeble to recover from its dominion, requires a mediation, in order that a pure, just, and holy God may be reconciled to him. His transgressions require an atonement, before it can be consistent with the perfections of the Deity to overlook them, and to justify the sinner. To effect this mediation and atonement, the Son of God "came down from heaven, and was incarnate, by the Holy Ghost, of the Virgin Mary, and was made Man." In the nature thus graciously assumed by Him, He underwent suffering and death, which, as an equivalent for the demands of divine justice on the guilty race of Adam, were a propitiation for the sins of the world. In the same nature, He rendered perfect obedience to the law of God, which, because of His divinity, was entirely gratuitous, and therefore deserving of reward. The reward, for the same reason, was not needed by Himself. It was therefore His to impart to Whom He would. The reward *hus* merited, and merited by HIM, must, of course, be *infinite* in value and degree. It, therefore, and the atonement which led to it, must be abundantly sufficient for the most enlarged and comprehensive purposes to which infinite love may be pleased to apply them. These purposes are revealed as embracing *all men*, so far as that all are restored to the state of probation for heaven which their first parents lost by their fall. An atonement has been made for their sins, which, upon the conditions of their repentance, faith, and obedience, will be available to salvation in their cases respectively. They have imparted to them, as the reward of Christ's perfect obedience, the gifts of the Holy Ghost, enabling them to improve their moral agency by choosing the good and refusing the evil. Provision is made, in God's merciful and mysterious scheme of grace and salvation through Jesus Christ, for the increase of these gifts of the Holy Ghost, as the reward of man's performance of conditions, and use of means, thereunto appointed, in order to his growth in grace, and to his enjoyment of the blessed privilege of having the Divine Spirit to keep him in the way of duty, and to work with him until his salvation is wrought out. And to remedy the failures and imperfections inseparable from the best human services, and to secure for these services acceptance as conditions of the mercy purchased by Christ, His powerful intercession is made for His people at God's right hand.

From Keble's Lyra Innocentium.

CHRISTMAS DAY.

(*While waiting on an Infant home.*)

"Behold, I and the children which God hath given me."

Thou, who didst choose thine awful room
Within the undefiled womb,—
The bridal chamber, where our God
For spousals high made brief abode,
High spousals, evermore to bind
The Godhead with our fallen kind:—
Now while the o'earching clouds among
Echoes the Angels' matin song,
While heart and hand,
In every land,
The Saints their sacrifice prepare
The Cradle to adore of Heaven's dread Heir,
Behold where in the silent shade
Thy slumbering little ones till matin prime are laid.
Soon will a thousand bells ring out,
A thousand roofs the choral shout
Prolong, where Kings with Shepherds meet,
His manger with their gifts to greet.
What shall we do, mine infant dear,
Who may not those glad anthems hear?
How shall we serve Him, thou and I,
Far from that glorious company?
Thou smil'st in sleep:
Who knows how deep
The dream of joy that smile denotes?
Mild as the summer lightning, see, it floats,
As if, the new-born Spirit o'er,
Came voices low from where departed babes adore.

Such is thy silent Liturgy,
But what is ours who wait on thee?
We offer thee to Him, this hour,
Who in like slumber veil'd His power:
Thy cradle with its hopes and fears,
Thy May-day smiles and April tears,
Whate'er thou hast, whate'er thou art,
Howe'er thy mother's dreaming heart
Shapes thy bright doom
In years to come;—
All with that offering would we blend,
Which Saints on earth to Angel hands commend
To bear on high, this favored day,
And on the sovereign Babe's unquenched altar lay.

Mysterious are these smiles of thine;
But ot that Face, the Godhead's shrine,
Those holy lips, that awful brow,
Nor Angel then nor Prophet now
Might truly deem; none trace aright
Those hoverings of supernal light.
No more to sight, in earth or heaven,
Shall the Eternal Child be given,
But, Infant dear,
Unveiled and clear,
Thou shalt behold Him as He died,
Thine eye shall gaze upon the Crucified:
In mercy may He meet thy gaze,
And all the joy fulfil of all His bright glad days!

DEFERRED ITEMS.

RED RIVER SETTLEMENT.

The settlements at the Red River, or Prince Rupert's Land, are very little known in this Province, although there are several very zealous and active Missionaries laboring amongst the Indians and white population in that country. It will be remembered that this settlement was visited by the Lord Bishop of Montreal two years ago, and that he confirmed a large number of persons and held an ordination. It has long been named as one of the places to which a Bishop is to be sent, but as yet nothing definite has been done.

Amongst our Colonial Ecclesiastical Intelligence will be found a most interesting letter from the Rev. John Smithurst to the Bishop of Montreal, giving a general view of the present state of that Mission. We are also favored by his Lordship with some further particulars contained in a letter from a gentleman of high rank in the settlement, who takes a lively interest in the prosperity of the Church. The Mr. Cockran alluded to in the following extract is the gentleman who was on a visit to this city, for the purpose of recruiting his health, some few months ago:

"Almost immediately after your Lordship's departure, Mr. Cockran, with characteristic zeal and generosity, threw himself, heart and soul, into the erecting of a new church, to be built of stone, and to accommodate eight hundred persons. In thus providing, both as to materials and as to size, for posterity, the noble-hearted founder laid the financial foundation of the edifice in the munificent donation of £100 sterling—a degree of liberality which, as an example, at least doubled the contributions of others. Independently of the gifts of the rest of the clergy and myself, one individual of small capital, who earns his bread by his own industry, subscribed £40 in hard money. Such doings, on the part of the flock, are the best mirror of the character and influence of the pastor. Even beyond the limits of the country, Mr. Cockran's name bore good fruit, for a personal friend in England collected about £70 for the undertaking, and Mr. Finlayson, of Lachine, mainly from a regard to the man, sent him a check for £50.

"Last year Mr. Cockran's departure spread a general gloom over the whole of his congregation, while the report of his contemplated return has, this season, diffused an universal joy, which evidently comes from the depth of every man's feelings. In truth, nearly all the intermediate events appear to have conspired to preserve his memory. First came the fatal dysentery, in which, if he had remained, so many would have had him not merely as a clergyman, but as a nurse; then came the failure of crops—an evil which, in individual cases, he had so often remedied."

The settlement at the Red River presents a striking instance of the mischief arising from planting the Church on what may justly be deemed a Presbyterian model, in place of the only correct, because only Scriptural, one, of sending a Bishop with the Missionaries, or before them. The Bishop of Montreal's Episcopal visit to that Mission has been productive of much benefit, inasmuch as it was a great comfort to the Missionaries,—it encouraged them to persevere in spite of all difficulties, and it completely put a stop to the slur cast upon them both by Romanists and Presbyterians, that they professed subjection to a Bishop, whilst they never enjoyed the advantages of the system which they both believed and taught was necessary to the existence of the Church; and this was and is the more severely felt by the Missionaries, because they are surrounded by an active and vigilant body of Romish Missionaries with a Bishop at their head.

The following is the letter referred to above:

Indian Settlement, Red River, July 30, 1847.

My Lord,—By the spring canoes, which reached here on the 12th ultimo, I had the pleasure of receiving your Lordship's letter of April 9th, and must beg leave to offer my sincere thanks for the kind remembrance.

Through the Divine mercy, the settlement has been in a healthy state during the present summer, but the people have suffered much from a scarcity of provisions. I think I informed your Lordship that the harvest of last year was a failure. This has been severely felt by the Indians, and has been the cause of a diminished attendance both at the church and the school. Whole families have been compelled to go away for several weeks together, either to some good fishing place or to the plains for hunting.—In this way I have frequently been deprived of one-fourth, and sometimes of one-half, of my congregation. I must do the Indians the justice to say, that they have made great sacrifices to avoid leaving the means of grace and of instruction, but there is no remedy when starvation is impending. I know many who suffered a good deal before they went away; and others, unwilling to take their children from school, brought them weekly a supply of provisions, at considerable inconvenience. The present harvest will, I fear, be a very scanty one, and in many places the return is not equal to the seed sown. This will, I fear, cause us to labor under the same, if not under greater difficulties, during the ensuing year. A year ago, many persons had on hand a good supply of old grain, but now there is not so much as a single pound of flour to be purchased in the whole settlement. All depend upon the coming harvest, and from what I can learn the produce is likely to be very small. The Hudson Bay Company have been bringing up from Canada to Fort William, during the spring, large supplies of flour, to be brought on by canoe to Red River, for the soldiers. This fact will give your Lordship some idea of the apprehended scarcity. We must, however, trust in God, who, by His merciful providence, has brought us through all our other difficulties. He has, doubtless, purposes of mercy in these mysterious dispensations, and will, in the end, cause all things to work together for good.

As regards the Church at Red River, I think I may say that every thing goes on as well as could be expected. Mr. Macallum has the charge of the Upper Church. Mr. James has the duties of the Rapids and of the Middle Church, officiating at the former in the morning and at the latter in the afternoon of Sunday. The congregation are, I am told, large at both places; but I have never been at either since the arrival of Mr. James.

I perform service at the Indian Church on the Sunday morning. There are now two sermons, one in Indian and the other in English, instead of the old system of an interpreter translating sentence by sentence. This appears to answer much better, for the old people find it easier to understand a continuous discourse in Indian than one broken into so many fragments. The young people were also very desirous to have an English sermon, so that both parties are now suited. I am not able to read the Indian sermons fluently, so that I always employ Mr. Cook to read them between the Litany and the Communion Service; I am thus able to rest for a few minutes, and my own English sermon comes in its proper place in the Communion Service. One of the barrack-rooms at the Lower Fort has been fitted up for the performance of Divine service, and I preach there on the Sunday afternoon. The service is not only attended by the garrison, but also by many of the surrounding inhabitants, who are allowed free admission by the Commanding Officer. We have a good choir, formed from the privates of the Sixth, and the sergeant of the Royal Sappers acts as clerk. All behave with great propriety, and I trust that good may be done. I am sorry to say that the full Church service is not performed at the Upper Fort, Mr. Macallum not feeling able to undertake the same. They have a short service, read by one of their own officers, on a Sunday morning.

Mr. Cowley is still at Manitoba Lake, but meets with very little success among the Saulteaux.

Mr. Hunter is, I believe, getting on very well in the Saskatchawan with the Crees. There are now nearly five hundred baptized Indians under his care. By some mistake his last letters have not come to hand, and are, I believe, at Norway House, having been left behind by the boats, so that I shall not receive them probably till October; I cannot, therefore, speak with any degree of accuracy of the present state of things in that quarter.

There are, I think, no changes of importance at Red River since I last wrote to your Lordship, nor am I aware of any other information which I could communicate likely to be interesting.

In conclusion, I must solicit a continued interest in your Lordship's prayers.

I remain, my Lord, your Lordship's
Obedient humble servant,
John Smithurst.

[*The Church.*

NOVA SCOTIA.

The following account of the recent proceedings at Windsor, relative to King's College, has been forwarded by one of the Alumni, with a request that it may be published in the Times:

ENCŒNIA AT KING'S COLLEGE.

Windsor, 1847.

Pursuant to public notice a larger body of the Alumni met the Governors at Windsor on this occasion than at any former period.

Since the Associated Alumni assembled with the Governors in the Autumn of last year for a similar purpose, they have taken the important step of seeking and obtaining an Act of Incorporation. Although some difference of opinion was known to exist at the time as to the expediency of this measure among the friends of the Institution, it was merely a difference of judgment as to the most efficient method of promoting the interest of the College. The entire unanimity and the earnest desire to co-operate for the good of their common 'Alma Mater' evinced on this occasion, leave no room to doubt that all differences of sentiment have now vanished, and that the 'gentle mother' who numbers her sons from the venerable Visitor of the College down to the youngest member on the matricula, has enlisted in her behalf one common and ardent determination to uphold and sustain her.

As the Greek historian, with prophetic eye, proposed to himself to erect an edifice of no ephemeral duration, but one which should be κτημα εις αει 'an everlasting possession,' so it is the avowed determination of every Alumnus of this venerable institution to put forth his best exertions on its behalf, that with the blessing of Providence on these exertions, he may, comtemplating his own part, however humble, in the good work, be enabled to exclaim with the poet:

> "Exegi monumentum acre perennius,
> Regalique situ Pyramidum altius;
> Quod non imber edax, non Aquilo impotens
> Possit diruere, aut innumerabilis
> Annorum series, et fuga temporum."

On Monday, the day previous to that appointed for the Encœnia, the weather was fine, and permitted the various parties who attended to travel with comfort. On Tuesday, however, the Alumni had cause of complaint against the Governors (happily it is the only cause) that although they have gracefully granted to them one part of the gift to Æolus 'accumbere epulis,' yet they have strangely omitted to confer the other and make them 'nimborumque tempestatumque potentes.' Torrents of rain and peals of thunder visited the classic groves, contrary to all the wishes of the Alumni on this occasion, as on that of the past year.

After the consecration of the new Chapel of Ease, the Governors and the Association proceeded to the College Hall, where the degree of A. M. was conferred on Rev. E. B. Nichols, A. B., and that of A. B. on Mr. B. G. Gray, Commoner. The Governors having retired to the College Library, the Alumni proceeded to business in the Hall, and were shortly after requested to meet the Governors in a free conference on the important subject of raising a permanent fund, which has occupied the attention of both parties for some time past. The same happy spirit of unanimity which characterized the other proceedings, prevailed also on this subject, leaving little doubt of the successful issue of their joint endeavors.

The Visitor then announced the pleasing intelligence that the services of a gentleman of high attainments, a senior Wrangler of Cambrigde, has been secured as a Professor of Mathematics, who is expected shortly to arrive from England. With the deep learning and varied acquirements of the Rev. Dr. McCawley, and the benefit to be derived from the tuition of so accomplished a modern linguist as Dr. Mantovani, together with the instructions of the gentleman above alluded to as Professor of Mathematics and Natural Philosophy, Windsor will afford the means of acquiring a liberal education second at least to none in the Province; and will, we trust, continue to send forth from its walls such men as now adorn in various professions the rank of the Alumni.

At seven o'clock, the Alumni, impelled by that abhorrence of a vacuum which, though esteemed by some unexploded doctrine, exerted a singular influence on this occasion, again proceeded with the Governors 'ad festas dapes,' where a more natural state speedily supervened. After the removal of the cloth, his Excellency the Lieutenant Governor proposed the usual toasts. In answer to that of "Prosperity to King's College," the President of the College, in the course of an eloquent address, alluded most gracefully and feelingly to the loss sustained by the Institution since the last annual meeting, of one who "as a scholar, a gentleman, a christian, and a divine," was among its brightest ornaments.

After several addresses in the happiest style of eloquence and humor by other gentlemen present, all of whom pledged their influence and efforts for the support of the College, his Excellency retired, and the assembled guests followed his example, all having a common feeling of pleasure at the brightening prospects of the College, of which this happy meeting seems to be the precursor and pledge.

On Wednesday, the Governors of the Institution and the Incorporated Alumni again met in the College Library, and finally arranged their measures for raising the proposed funds. An examination was then held, conducted by the Presidents of the College and of the Incorporated Alumni, (the Rev. Dr. McCawley and the Rev. Dr. Twining) of the candidates for the vacant scholarships, four in number which were adjudged severally to Messrs. Robert Hazen, Robert Haliburton, Reginald Bullock, and Charles Allison.

We cannot conclude this notice of the Encœnia—the results of which must be highly gratifying to every friend of the College, without expressing the sense entertained by the Alumni of their deep obligations to his Excellency Sir John Harvey. They believe it to be mainly owing to his kind and influential exertions in their behalf, that they have been placed in a position to benefit the Institution they love; and to the same source they trace in great degree the unanimity which has happily prevailed on the late occasion.—*Halifax Times.*

Diocese of York.—In pursuance of a resolution, adopted by acclamation at the annual meeting of the Diocesan Society for the Propagation of the Gospel in Foreign Parts, held in York on Tuesday, the 12th instant, a deputation consisting of Archdeacons Creyke, Wilberforce, and Churton, the Dean of Ripon, Canon Trevor, and the secretaries of the society (the Rev. E. J. Raines and Dr. Shann,) waited subsequently on the Archbishop, at his palace, Bishopsthorpe, and, being admitted to his Grace's presence, Archdeacon Creyke, the senior vice-president of the society, spoke as follows:—

"My Lord Archbishop,—I am intrusted with a duty which is at the same time most gratifying to my feelings, and very difficult to be discharged adequately to my desires. The respect which I bear to your Grace's Episcopal office, the reverence which I feel for your advanced years and distinguished character, to which I hope it is not improper to add, the love and affection I bear to your Grace for many favors and kind protection so long extended to myself, are such that I dare not attempt to give utterance to what I feel; I will content myself, therefore, with acquainting your Grace, that, at the numerous and influential meeting held in York yesterday of the Diocesan Society for the Propagation of the Gospel in Foreign Parts, an address of respect and affection, moved by the Very Rev. the Dean of Ripon, and seconded by Mr. Edwin Smith, was unanimously adopted. That address the Dean, who is now present, will have the honor to read to your Grace, and I am commissioned to express the satisfaction which all the deputation entertain in being allowed to present it."

The Dean of Ripon then read the address, and delivered it to his Grace. The Archbishop immediately replied in the following words:

"It is a great gratification and comfort to me to receive this kind expression of feeling on the part of the meeting which assembled yesterday. Those meetings I always attended and presided over when I was able, and I have never ceased to feel the warmest interest in the proceedings of the society. I am very thankful for the good wishes expressed for my health. I am at the close of a life unusually extended, and blessed with health, strength, kind friends, and an affectionate family—every comfort this world can afford; and I should be very ungrateful if I did not, as it is my duty to do, assist every exertion for the extension of the Gospel of our blessed Saviour." The Archbishop then shook hands with each member of the deputation, and requested the secretaries to take charge of his usual contribution to the plate. His Grace conversed with great animation and kindness with each gentleman in succession. In the course of his remarks, the Archbishop assured the company he was in perfect health, with the exception of not having so free a use of his hands and lower limbs. "In other respects," said his Grace, "I am as well as when I was twenty-five."—*Globe.*

Ibraham Pacha has arrived in Malta, from Alexandria, on his way to England.

It is said that an increase in the number of East Indian Bishops will shortly take place.

MISSIONS OF VIRGINIA.

In connection with "Church Missions," the reader should consider what each Diocese contributes towards Missions within *its own* borders. The following, for which we are indebted to the Utica Gospel Messenger, will help to convey a true impression on the whole subject.

The Episcopal Recorder, of Oct. 30th, contains a strong and somewhat starting report of the Diocesan Missionary Society of this very extensive and important Diocese. We are sorry to observe this deterioration in the funds of a Diocese so abundantly able to furnish means for its support.

We have heard it said, often and again, that those who do most for Foreign, and other extraneous Missions, will do most for Home Missions, in other words, *Diocesan* Missions.

The statement before us asserts, a sad falling off of care for the destitute sections of the Diocese. The whole report is worthy of attention, and, in reality, urges the principle for which we have, in our plain way, always contended. Provide for your own households, your families, your Dioceses, and as you grow in strength you will the more readily and carefully attend to the wants of more distant brethren.

The lesson taught in this report applies well to the Diocese of Western New York, and yet we are happy to say, that with our nearly 50 Missionary stations and nearly 40 Missionaries, who have been duly paid quarterly, we have contributed a very creditable proportion to the Foreign and Domestic Boards. We hope our readers will peruse attentively, that part of the Virginia report which we here give.

As we have already remarked, the statement asserts:

"That the contributions to this Society at the last Convention, were $549 45 less than at the Convention of 1845, and 217 99 less than at the Convention of 1846. It also appears that the balance in hand Oct. 1st, to meet all appropriations is only $489 78. At the commencement of the present Conventional year, the funds in hand were $456 42 less than at the same period of the year before. Owing to this low state of the treasury, the Committee have been obliged to diminish the very insufficient appropriations before made to our Missionaries. And even on this reduced scale, there will be a large deficiency in meeting those payments yet to fall due. It should also be stated that many of the most important Missionary stations in the Diocese, are now vacant, as those in Albemarle, at Clarksburg, at Parkersburg, at Point Pleasant, in Southampton, Fairfax and Charlotte counties. Some of these stations will very soon be filled, and all of them, we hope, will be supplied before the next Convention. To meet the appropriations heretofore made to them, would require $1000, so that near $2000 more than we now have, will be needed to meet the appropriations expected of the Committee.

The friends of the Church will be grieved to learn this decline in the liberality of our people towards the Missionary Society established and fostered by our Convention. The growth of the Diocese greatly depends on its prosperity.

How is the Church to be extended in our Diocese unless we (as our sister Dioceses do) sustain weak congregations in their infancy. It is in vain to appeal to the General Missionary Society. That appeal has been made, and the answer was, 'Virginia is able to take care of herself.' This is indeed that portion of the Lord's vineyard which, by the providence of God, has been specially committed to our culture. If we neglect it, no other portion of the Episcopal Church will occupy it. And while Western Virginia presents such extensive regions of country, destitute of any efficient supply of the ministrations of the gospel, while the Romanists are diligently laboring to occupy these promising fields of Missionary enterprise, while error and schism are so widely disseminated, shall we as a Church be idle? While our little flocks are without pastors—without the public means of grace—without the sacred rites of our holy religion—while they are discouraged, scattered and almost tempted in despair to seek shelter in strange folds, shall we not be roused to a right perception of our duty effectually to occupy this Missionary ground to which Providence so plainly directs our attention?

While we have in Virginia so many stations where with a little fostering care for a few years, permanent congregations may be established, where we can know the characters and capacities for usefulness of those on whom our funds are bestowed; where we can mark the progress of their work; where we can relieve pressing need which we know exists, surely we need not search far for objects on whom to expend our Missionary sympathies. We mean not to detract from the claims of other fields of labor, or to diminish their resources. We simply plead earnestly the wants, and press zealously the claims of this, while it is our special duty to occupy, and which if we neglect, will be wholly lost to the Church, whose interest we should labor to advance.

It is with the most painful regret that your Committee have been obliged to call upon faithful and zealous ministers, receiving less than enough to supply the decent necessaries of life, to submit to a considerable reduction even of that small pittance.

When our brethren whose lot has been cast in regions less highly favored with religious privileges than ours, appeal to us and say we love the Episcopal Church—we wish to worship in its sanctuaries—we desire to train our children in its principles and its worship, we will do all that we can for the support of a minister, but in the infancy of our congregation we need aid—shall we quench their zeal by a refusal? When they say to us, their brethren, who are blessed with the constant ministrations of the Gospel, aid us in procuring the preaching of the Gospel and the enjoyment of the sacraments and other means of grace—send us a pastor to comfort us in sickness—to offer up the blessed consolations of the Gospel in affliction—to receive our children into the fold of Christ, and to perform the last solemn rites of our Church over our beloved dead—shall your committee say no! to such affecting appeals?

Will the Episcopal Church of Virginia give up her Missionary stations? Will she care to extend her blessings to those who are beyond the bounds of her regularly and efficiently sustained congregations? Will she be content with the ground she now occupies, while Christ commands her, "preach the Gospel to every creature," and such great destitution of the preached Gospel exists within the bounds of our Diocese? Will she say to zealous ministers who are willing with the bare necessaries of life to labor in the service of Christ and his Church, go elsewhere, though I have abundance? I will turn a deaf ear to your claims? Will she say to her scattered members, I heed you not—I have no sympathy or aid for you, there are other fields than mine, enter them and be fed?

We deem it unnecessary to add now in detail, those considerations of duty and responsibility which are so familiar to all our brethren, both clerical and lay. We trust this simple statement of facts, showing the pressing wants of our Diocesan Missionary Society, will bring into its treasury an abundant supply."

NOVEMBER REPORT—The Mutual Benefit Life Insurance Company, (No. 11 Wall street,) issued *one hundred and twenty-one* new policies during the month of November, viz:

To Merchants and Traders,	43	To Physcians,	11
" Manufacturers,	13	" Clerks,	8
" Mechanics,	18	" Clergymen,	2
" Sea Captains,	2	" Architect,	1
" Seamen,	1	" Farmers,	2
" Lawyers,	3	" Cashier of Bank,	1
" Ladies,	3	" Editors,	2
" Agents,	4	" Other Occupations,	7
	87		34

New Policies issued in November, 1847, 121.

ROBERT L. PATTERSON, President.
BENJ. C. MILLER, Secretary.
JOS. L. LORD, Agent.
JAMES STEWART, M.D., Medical Examiner—
at the office daily, from 2 to 3 o'clock.
December 11—tf

BOOK AND FANCY JOB PRINTING neatly executed at this office.

Checks, Drafts, Notes, Receipts, Bill-Heads, &c.
Executed with neatness and dispatch.

The Churchman's Book and Job Printing Establishment.

11 Spruce-st., N. Y.

THE Subscribers beg leave respectfully to introduce to the notice of Churchmen generally, the establishment, by them, of an office of the above description, for the purpose, more immediately, of doing

ANY AND ALL KINDS OF PRINTING,

which may be required by Members of the P. E. Church generally, at the above mentioned place—

No. 11 Spruce street, New York.

And, to insure a more perfect satisfaction to our patrons, we have replenished our office with new materials—determined to do work in a manner

Not to be Surpassed by any Office

in the City of New York.

To those who may be induced to lend us their patronizing aid, we would pledge ourselves to do their work with that promptness which we hope will insure a return of each and every patron.

Our wish is but to be known, and that too by trial; confident that we shall not fail to please those who may patronize us—for either neatness or dispatch—and hoping thus to receive and merit a liberal encouragement from those who may have work of this kind to be done, both here and elsewhere.

W. H. B. SMITH & CO.
November 20—tf

ANATOMY AND PHYSIOLOGY.

FOR DISTRICT SCHOOLS.—The "First Book on Anatomy and Physiology," by Calvin Cutter, M.D., embraces—1. A description of the Bones, Muscles, Teeth, Digestive Organs, Lungs, Heart, Blood-vessels, Brain, Nerves, Eyes, Ears, &c., illustrated by eighty-four beautiful engravings. 2. It explains the use of the several parts. 3. It contains ample suggestions for the preservation of health. 4 It gives plain and full directions for the treatment of accidental injuries, at the recovery of persons apparently drowned, the stopping of bleeding vessels, the treatment of burns, wounds, &c. This makes it a valuable work for families as well as schools. It is used in the State Normal and Common Schools of more than a hundred towns in Massachusetts. It is recommended by the State and County Superintendents of Schools in Vermont; by the Board of Education in Maine, and by the Superintendents of Schools in thirty counties of New York, to be generally introduced into the district schools. Sold by

CLARK & AUSTIN, 205 Broadway, N. Y.
U. HUNT & SON, Philadelphia.
B. B. MUSSEY, Boston.
J. C. DERBY, Cincinnati.
S. HAMILTON, Rochester, N. H.
And booksellers generally. Price 38 cents.
December 4—6w

PORTABLE COMMUNION SETTS.

A FRESH supply, made of the best silver, just received. Also, large setts of communion vessels, of the best London Plate, six pieces in each. Price $37 50. Marble Baptismal Fonts, furnished to order, from $15 to $50 each. by

STANFORD & SWORDS, 139 Broadway.

Also, in Press, Swords's Pocket Almanac for 1848, containing the Canons complete—orders solicited.
November 13.

ENGLISH JUVENILES.

RECEIVED, and for sale at the Depository of the General Protestant Episcopal Sunday School Union, 20 John Street, 2d floor, the following:—

Four-penny Books, 18mo., Series 1, 2, and 3. Each Series containing 8 books in separate packages, at 50 cts. per package.

Three-penny Books, 18mo, one series, containing 8 books, at 40 cts.

Children's Books, 32mo, series 1, and 3, each series containing 12 books in packages, at 37 1-2 cts a package.

Half-penny Books, 32mo, series 1, and 2, each containing 24 books in packages, at 25 cts a package.

In all, 104 varieties, from the prices of which a discount will be made when ordered in considerable quantities.
November 13th.

MRS. PELBY'S CELEBRATED COLLECTION OF SCRIPTURAL STATUARY,
Consisting of the following Groups:
Representing Important and Interesting Subjects,
THE SIZE OF LIFE.
The Trial of our Saviour,
The Last Supper,
The Birth of Christ.

THE MORAL SCENE OF THE INTEMPERATE FAMILY, is now open at 411 Broadway, (late Walker's Music Rooms,) opposite the Apollo, every day from 11 A. M. to 10 P. M. On the Sabbath, after Divine Service, from 6 P. M. to 10 P. M. Admittance 25 cents, children half price—Teachers of schools free.
November 6—3m

U. S. SCHOOL AGENCY,
Clinton Hall, No. 5 Beekman street, New York.

ESTABLISHED for the accommodation of Schools, Academies, Colleges, &c. First class teachers in every department who want employment, and all who wish to employ teachers, are respectfully invited to patronize the Agency. Letters of application should be brief, and give full particulars as to qualifications, terms, &c.

All orders for School Agency, and for Books, and school apparatus, will be executed on the lowest terms.

N. B. The Teacher's Advocate $1 in advance.
All letters must be post-paid.
Nov. 20—tf E. H. WILCOX, Proprietor.

CHURCH OR TOWN CLOCKS.

RANSOM SMITH, 7 1-2 Bowery, New York, manufactures a beautiful and substantial article of Steeple Clock—with jewelled (agate) Escapement, steel Pinions and Retaining Power—warranted, when well put up, not to vary half a minute in a month, which he will sell as cheap as the same quality of clock can be purchased in the world. Also an elegant and superior circular Timepiece, for the inside of churches, banks, offices, stores, &c. &c.

He will also furnish church bells as cheap and as good as can be obtained elsewhere.

Individuals and committees are invited to call and see.
August 28—6m

CHURCH SCHOOL FOR YOUNG LADIES,
UNDER THE SUPERVISION OF THE PASTOR OF THE CHURCH OF THE HOLY COMMUNION.
Miss Ayres, Principal.
No. 54 West Twenty-first street, New York.

THE Fall Term of this Institution will commence on the 15th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John street.

References.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. July 17—tf

CHURCH CUSHIONS, PULPIT FURNITURE, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making Furniture for, and Trimmings of, Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—y 449 Broadway.

WINES FOR CHURCHES.

PURE Juice of the Grape from Oporto. Tintella Red Wine, from Italy.

The above Wines, well adapted for Churches, on account of their purity, for sale in Demijohns of 2, 3 and 5 Gallons, by A. R. THOMPSON, No. 52 Beaver street.
October 16—10w

ORGAN MANUFACTORY.
GEORGE JARDINE
Removed to 548 Pearl street, near to and opposite the City Hospital, Broadway, New York.

HAVING, since the destruction by fire of his former Manufactory, secured a large and valuable stock of the best and old seasoned wood, and built every convenience for erecting organs of the largest class, he will be enabled to sustain his long established reputation, and he respectfully solicits extended patronage.

Church, Parlor, and Church Finger and Barrel Organs constantly for sale. August 21.

CHURCH TRIMMINGS.

THE subscribers keep constantly on hand an assortment of Pulpit Trimmings, consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassells, Fringes, Gimps, and every other article required for Pulpit Trimmings.

Also furnished to order Pew Cushions, either in Hair or Moss. Pews stuffed and lined.

CHARLES McAULEY & CO.,
Upholsterers, 116 Hudson street.
February 27—yly

THE YOUNG CHURCHMAN'S MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings. Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., author of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price $1 50 per annum.
July 11—yl.

ORGAN BUILDING CHEAP!

THE subscriber having located himself at Buckram, Long Island, a few miles from the village of Glen Cove, is prepared to execute orders for every description of Organs now in use, with all modern improvements, at a lower price than any other establishment in the United States. His long experience both in Europe and America, warrants the assertion that for workmanship, richness of tone, &c., his organs cannot be surpassed—they will be delivered in New York free of charge, and carefully packed for transportation. Orders addressed as above will meet with prompt attention.

October 30—tf HENRY PILCHER.

LIFE INSURANCE.

NATIONAL LOAN FUND
Life Assurance Society of London.
"A Savings Bank for the benefit of the Orphan and the Widow."
[EMPOWERED BY ACT OF PARLIAMENT.]
CAPITAL, £500,000 sterling, or $2,500,000.
Besides a reserve fund [from surplus premium] of about $185,000.

T. LAMIE MURRAY, Esq, George st., Hanover-square, *Chairman of the Court of Directors in London.*
Physician—J. ELLIOTSON. M.D., F. R. S.
Actuary—W. S. B. WOOLHOUSE, Esq., F. R. A. S.

This institution embraces important and substantial advantages with respect to Life Assurance and deferred annuities. The assured has, on all occasions, the power to borrow, without expense or forfeiture of the policy, two-thirds of the premiums paid: also the option of selecting benefits, and the conversion of his interests to meet other conveniences or necessity.

Assurances for terms of years at the lowest possible rates.

Persons insured for life, can, *at once*, borrow half amount of annual premium, and claim the same privilege for five successive years, on their own note and deposit of policy.

Part of the capital is *permanently* invested in the United States, in the names of three of the local Directors, as Trustees—available always to the assured in case of disputed claims [should any such arise] or otherwise.

The payments of premiums half-yearly or quarterly, at a trifling advance upon the annual rate.

No charge for stamp duty.

Thirty days allowed after each payment of premium becomes due, without forfeiture of policy.

Travelling leave extensive and liberal, and extra premiums on the most moderate scale.

Those assured for whole term of life are allowed to cross to and from Europe in steamships or first class sailing packets *free of extra premium*, except during the WINTER, when $1 on each $400 insured will be required for each passage, to cover extra risk.

Division of Profits.—The remarkable success and increased prosperity of the Society has enabled the Directors, at the last annual investigation, to declare a fourth bonus, varying from 35 to 85 per cent. on the premium paid on each policy effected on the profit scale.

United States Board of Local Directors—(Chief Office for America, 74 Wall street.)—*New York*—Jacob Harvey, Esq., *Chairman;* John J. Palmer, Esq., Jonathan Goodhue, Esq., James Boorman, Esq., George Barclay, Esq., Samuel S. Howland, Esq., Graham A. Worth, Esq., Samuel M. Fox, Esq., William Van Horn, Esq., C. Edward Habicht, Esq.

J. Leander Starr, General Agent, and Edward T. Richardson, Esq., General Accountant, for the United States and British N. A. Colonies.

Medical Examiners, New York—J. Kearney Rodgers, M.D., 110 Bleecker st.; Alexander E. Hossack, M.D., 101 Franklin street; S. S. Keene, M.D., 290 Fourth street.

(Medical Examiners attend at 74 Wall st., at 3 o'clock, P. M., *daily*. Fee paid by the Society.)

Standing Counsel—William Van Hook, Esq., 39 Wall st.

Bankers—The Merchants' Bank.

Solicitor—John Hone, Esq., 11 Pine st.

An Act in respect to insurance for lives for the benefit of married women, passed by the Legislature of New York, 1st April, 1840.

Pamphlets, blank forms, tables of rates, lists of agents, &c. &c., obtained at the Chief Office, 74 Wall street, or from either of the Agents throughout the United States, and British North American Colonies

J. LEANDER STARR, General Agent,
for the United States and B. N. A. Colonies.
New York, December 4—4t

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY—Office No. 11 Wall street—This Institution is distinguished by the following peculiarities:

1st. When the premium is over $50 annually, one fourth may be paid in cash, and three fourths in a secured note of 12 months, bearing six per cent. interest, or it may be paid half yearly, quarterly or monthly,

2d. Parties taking life policies and paying 50 per cent. of premium in cash, and those taking policies for shorter periods and paying 60 per cent. in cash, may give their individual notes for the balance, if satisfactory to the officers. There is an annual dividend of profits to the insured.

The business of the Company has been unparalleled during the time of its existence. To the 1st of August, 1847, (27 months,) 4160 policies had been issued, and after paying all losses and expenses, there remained a nett capital of over $350,000. Statements of the business, and all other papers of the Company, may be had by applying at the office of the Company, No. 11 Wall street, New York.

DIRECTORS.

Seth Low,
Henry McFarlan,
John A. Underwood,
Robt. L. Patterson,
Thomas R. Segur,
Wm. M. Simpson,
Wm A. F. Pentz,
Chas. S. Macknett,
Wm. H. Mott,
Adw. S. Snelling,
Edward Anthony,
Lewis C. Grover.

ROBERT L. PATTERSON, President.
BENJ. C. MILLER, Secretary.
Jos. L. Lord, Agent.
James Stewart, M.D., Medical Examiner,
at the office daily from 2 to 3 o'clock,
Valentine Mott, M.D.
Jer. Van Rensselaer, M.D.,
Medical Board of Consultation.
December 4—tf

EDUCATION.

MRS. C. A. STEWART having taken a residence in East Chester, sixteen miles from New York, purposes on the 1st of May next to receive into her family, consisting only of herself and husband, a small number of girls under 12 years of age. The number is limited to six. She will devote herself entirely to her pupils in all that regards their instruction, their health, morals and manners. The situation is a most pleasant and eligible one, and within five minutes walk of the church of which the Rev. Mr. Duncan is Rector.

The course of instruction will include Reading, Writing, Arithmetic, Geography, Grammar, Rhetoric, Composition, History, Natural and Moral Philosophy, Astronomy, the French Language, and Plain and Ornamental Needle Work.

Terms for the above course, with Boarding, Washing, care of clothes and stationary, $250 per annum.

Extra Branches—Drawing, per quarter, $8.

For Music, and any other branches of study which the parents may desire, the charges will be regulated by the Masters employed.

Mrs. Stewart's education and experience have been such as to qualify her [she thinks] for the duties she wishes to assume.

She refers to—
The Rt. Rev. Bishop DeLancey.
The Rev. Dr. Coit, New Rochelle.
The Rev Dr. Wainwright, New York.
The Rev. Dr. Henry, do.
The Rev. L. Carter, do.
The Rev. E. M. Johnson, Brooklyn, N. Y.

☞ Communications may be addressed to Mrs. Stewart at her present residence in Gold street, Brooklyn, L. I., between Willoughby and Fulton streets.
December 4.

SCHOOL FOR BOYS AND YOUNG GENTLEMEN.
Rev. Seth Davis, A. M.—*Principal.*

A Classical and English School has been opened in the city of Buffalo, by the subscriber, and is kept at present in a room easy of access, over the store of Messrs. Allen & Carpenter, No. 150 Main-street.

The design of this Institution is to prepare Pupils for College, and also to give to those who do not purpose to go through a course of studies at College, a thorough Academic education. All the branches of education usually taught in Academies and High Schools, will be taught in this School.

No exertions shall be wanting on the part of the Principal, with respect to discipline and instruction, to render the Institution such as will commend itself to the favor and support of those who may become its patrons.

The members of this school will be regarded as a Christian family, in which particular attention will be given to the religious culture of each pupil. The discipline will be parental, and a portion of the services of the Episcopal Church, so admirably calculated to interest youth, will form a part of the daily exercises. The services will be responsive, but short, so as to interest and not weary the pupils.

TERMS OF TUITION:

Elementary English Branches, Orthography, Reading, Writing, First Lessons in Geography, Grammer, Arithmetic and History, per quarter, $6,00.

For the higher branches, such as Geography, General History, Geometry, Algebra, Astronomy, Trigonometry and Surveying, Chemistry, Physiology, Botany, Geology, Natural Philosophy, Rhetoric, Logic, Intellectual and Moral Philosophy, Elements of Criticism, Agricultural Chemistry, Drawing, Book-Keeping, Greek, Latin, French and German, and Exercises in English Composition and in Declamation, and also in Parsing, per quarter $10,00.

Sacred Music will constitute a part of the daily course of instruction.

REV. SETH DAVIS, A. M., Principal.

REFERENCES:

Rt. Rev. Wm. H. De Lancy, D.D., L.L. D., Bishop of the Diocese, Geneva; Rev. Benjamin Hale, D.D., President of Geneva College, do.; Rev. Wm. Shelton, D.D., Rector of St. Paul's, Buffalo; Rev. John C. Rudd, D.D., Utica; Rev, Henry Gregory, D.D., Rector of St. Paul's, Syracuse; Rev. John Van Ingen, D.D., Rector of St. Paul's, Rochester; Rev. Edward Ingersoll, Rector of Trinity, Buffalo; Rev. Montgomery Schuyler, Rector of St. John's, do.; Horace Webster, L.L. D., Professor of Natural Philosophy and Mathematics in Geneva College, Geneva; Dr. J. Trowbridge, Buffalo; Gen. C. H. S. Williams, do; Mr. S. D. Flagg, do. Dec. 4.

BOOKBINDING.

THE Subscriber respectfully informs the public that he continues to carry on the above business in all its branches. All orders punctually attended to.

Reference is made to the following gentlemen—Messrs. Stanford & Swords, at whose store orders may be left, Rev. Drs. Seabury, Anthon, Taylor, Higbee, and Smith, J. M. Wainwright, W. A. Muhlenberg, John S. Rogers, Esq., 194 Fulton.

September 5—yly. WILLIAM ASHKETTLE.

ST. MARY'S HALL,
For the Education of Young Ladies,
White Plains, N. Y.

THIS Institution has been opened by Miss M. H. Fales, late of Massachusetts.

She has secured the mansion and spacious grounds lately occupied by Mr. Searles, a residence in which are happily united convenience, elegance and seclusion.

The course of instruction will include every branch, solid and ornamental, which pertains to an accomplished female education. Miss Fales will be desirous to advance the ladies committed to her instruction, not only in the sciences and arts which may engage their attention, but to render them lovely, intelligent, and useful in their various important relations. To surround her pupils with the happiest and best influences of an intelligent and affectionate home, and to make their own affections and sense of happiness the agents of their mental and moral culture, by connecting their enjoyment and instruction, are the means by which she hopes to promote their interests.

Miss Fales has been many years a teacher, and her professional success elsewhere, authorizes the assurance that she shall give satisfaction to parents who may patronize her. None but experienced teachers will be employed as her assistants.

It will be a family school, and the number of pupils limited.

SESSION.

The Hall will be in session from November 1st to March 31st, and from May 1st to September 30; the vacations including the months of April and October. Pupils may enter at any time, and will be required to pay only from the time of entering.

EXPENSES.

For Board and Tuition in all the English Branches, Ancient Languages, and French, per annum, *payable semi annually in advance*, $200.

A French Governess will reside in the family. Other Modern Languages, Music, &c. &c., at moderate charges.

Boarders provide silver spoons and forks, towels and napkins. They are charged for the use of bedsteads, mattresses, &c., at the rate of $1,50 per quarter. The charge for washing is $4 per quarter.

Miss Fales refers to the following gentlemen:

White Plains.—Rev. R. W. Harris, M. Mitchell, Esq., L. Roe, M. D., J. Swinburne, Esq.

New York.—Rev. J. F. Schroeder, D. D., Rev. G. T. Bedell, Rev. W. R. Williams, D. D., Rev. H. P. Tappan, D. D., Rev. G. B. Cheever, D. D., Professor A. Mills.

Brooklyn, N. Y.—Rev. B. C. Cutler, D. D., G. W. Bleeker, Esq.

Providence, R. I.—Hon. Tristam Burges, G. L Dwight, Esq.

Boston.—Rev. Alexander Vinton, D. D., Rev. E. M. P. Wells, George Haywood, M. D., Hon. Marcus Morton, Hon. S. S. Wilde.

Charlestown, Mass.—Col. S. E. Watson, U. S. A., Capt. Wilson, U. S. N.

Brookline, Mass.—E. Littell, Esq., Editor of "The Living Age."

Westchester, Pa.—Hon. Judge Bell, Rev. J. B. Clemson, Wm. Darlington, M. D.

Louisville, Ky.—Rt. Rev. Bishop Smith.

October 9.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.
No. 56 Wall street.
Nett amount of accumulated premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

THIS Company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks among the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, semi-annually, or quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the city of New York and Brooklyn, worth double the amount loaned thereon, and in stocks of the State and city of New York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company 56 Wall street, or of any of its agents.

TRUSTEES.

Morris Robinson,
William J. Hyslop,
R. H. McCurdy,
Frederick S. Winston,
C. W. Faber,
Mortimer Livingston,
Theodore Sedgwick,
Stacy B. Collins,
John H. Swift,
Jos. B. Collins,
James S. Wadsworth
Henry W. Hubbell,
Gouverneur M. Wilkins,
John V. L. Pruyn,
Frederick Whittlesey,
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Zebedee Cook,
Jonathan Miller,
Fitz Green Halleck,
Robert Schuyler,
Amos S. Perry,
Joseph Tuckerman,
Gidnon Hawley,
Wm. J. Bunker,
One vacancy.

MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 504 Broadway
May 22—tf

A CLERGYMAN of the Episcopal Church wishes to take into his family four scholars, between the ages of 8 and 14 years. Terms, including everything necessary, $200 per annum.

Full particulars, and satisfactory references may be had by addressing a line to E. H. R., No. 70 South street, New York. The Rectory is situated in a Parish about 30 miles from the city, and is easily accessible by Steamboat or Rail Road. November 13.

TO CHURCHES.

THE undersigned having had many years' experience in the Upholstery business, are prepared to execute all orders for the furnishing of Churches with cushions, desk and pulpit trimming, curtains, aisle and chancel carpets, &c., at short notice, and on reasonable terms. Having a large and superior stock of goods always on hand, there will be no delay in fulfilling orders.

may 16—y G. P. & J. GRATACAP, 31 Maiden Lane

PROPER LESSONS.

JUST received, a new and beautiful edition of the Lessons of Holy Scripture to be read at Morning and Evening Prayer on the Sundays and other Holy Days throughout the year. This edition is remarkable for its distinctness and typographical beauty, the type being large, and the paper of the finest quality. It is bound in the handsomest style, and in all varieties.

HENRY M. ONDERDONK, 10 John street.
December 11.

U. S. SCHOOL AGENCY.
Clinton Hall, No 5 Beekman street, New York.

ESTABLISHED for the accommodation of Schools, Academies, Colleges, &c. First class Teachers in every department furnished on reasonable terms. Letters of application from teachers and employers will be answered by a circular, giving references and full particulars. Books, Maps, Stationary, &c., furnished to order on the lowest terms.

The Teachers Advocate $1 in advance.
Letters must be post paid. E. H. WILCOX,
December 11. Proprietor.

CHURCH REVIEW AND ECCLESIASTICAL REGISTER.

THIS WORK is to be issued quarterly—the first number on the first of April next. Each number will consist of no less than 150 pages, and in neatness of mechanical execution will be equal to most of the quarterly publications of the age. The work will contain original articles literary and religious, from able writers; also critical notices of new books; and a carefully compiled Register of important Ecclesiastical and University intelligence. No pains will be spared to make the department of intelligence accurate and complete, and such as shall merit the present acknowledged want of the Church. Terms $3 per annum, on the delivery of the 2d number. Applications for the work and other communications, to be addressed to the Editors of the "Church Review," New Haven, Ct.

Subscriptions received by the New York Agents,
December 11. STANFORD & SWORDS,

THE RETREAT.
A BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
Under the supervision of the Bishop of Pennsylvania,

On School-house Lane, five miles from Philadelphia, near the crossing of the Philadelphia and Norristown Rail-road.

Miss M. A. Spafard, Principal, Mrs. E. Spafard, Assistant Principal, M. Felix Drouin, late Professor of the University of France, Teacher of French and Latin, Mr. J. A. Getze, Teacher of Music.

Letters for "Retreat" to be addressed Box 858, Post-office, Philadelphia.

Refer to the Rt. Rev. Bishop Potter, Rev. D. H. Macurdy, 128 North 12th st., Dr. C. Treichel, Custom-house, Robt. Ralston, Esq., No. 4 South Front st., Philad., and James C. Kempton, Esq., Manayunk.
August 28—eaw

BISHOP OF NEW YORK AND HIS BRETHREN.

JUST Published, Bishop Onderdonk's Letter to the House of Bishops, and Memorial to the General Convention, with the report thereon of a Committee of said House, and remarks on the Report. By a Christian. For sale at this office, and at No. 10 John street. Price 6 1-4 cts. single—$4 per hundred. Dec. 11—1t

Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ—*The Four Gospels and Acts of the Apostles, in Greek. With English notes, critical, philological, and exegetical; maps, indexes, &c. Together with the Epistles and Apocalypse, The whole forming the complete text of the* NEW TESTAMENT. *For the use of Schools, Colleges, and Theological Seminaries.* By Rev. J. A. Spencer, A. M., author of the The Christian Instructed, &c. New York: Harper & Brothers, Publishers, 82 Cliff St. 1847.

This edition of the New Testament has several features to recommend it. In the first place it is from the text of Mills, which we have our reasons for preferring, but which even they who do not prefer, will be glad, we suppose, to see made equally accessible with Knapp's & Griesbach's, by means of a good American edition. The type, paper, and whole external appearance are good, and suitable for common use. The notes also are judicious in respect to length and number, not overlaying the text or distracting the student's attention. The editor's plan has not confined him to merely critical notes, his object having been to prepare a work for Seminaries, where religious instruction forms an essential part of the course pursued.

RISING IN THE WORLD; *or, a tale for the rich and poor. By T. S. Arthur, author of "Keeping up Appearances," &c.* New York; Published by Baker & Scribner, 145 Nassau-st., and 36 Park Row.

Two young men of about equal talents and advantages, and of the same rank in society, set out together on the journey of life; the one determined to rise in the world on the most thoroughly selfish principles, and the other determined to be useful in the trust that an honorable competency would be the reward of his honest industry. The story delineates the character and traces the fortunes of these young men, and illustrates the value and tendency of the principles by which they were respectively governed by the ultimate success of the latter, and the ultimate disappointment and miserable end of the former. It has the recommendations of inculcating a useful lesson, of being American in its scenes and associations, and of keeping up the interest of the young reader by a certain terseness and vivacity of style, and the natural contrast of its leading characters, without overworking the feelings and imagination. If the author has made any mistake in his plan it is, we think, in giving Lloyd Dumbar a father who approves and inculcates the principles which led to his ruin.

THE LITTLE REPUBLIC. *Original Articles by various hands.* Edited by Mrs. T. P. Smith, Woodvale, Roxbury. New York, Wiley & Putnam, 161 Broadway, 1848.

This volume is very prettily got up, and "is intended," says the editor, "as an agreeable and instructive miscellany, for presentation, free from all sectarian prejudices, and such an one as may contribute to the moral and intellectual progress of 'Young America.'" Among its contributors are John Quincy Adams, Dr. Orville Dewy, Rev. E. Peabody, minister of Stone Chapel, Boston, &c., &c.

ALLEN LUCAS; *the Self-Made Man. By Emily Chubbuck, author of "Charles Linn," "The Great Secret," &c.* New York, L. Colby & Co., 122 Nassau street.

The several works of this author are collected and put forth in a volume by the same publishers. As works of fiction they possess no little merit, and are intended to form the mind to good habits. They have an infusion of religion, sufficient to deprive them of the negative merit of being merely utilitarian in their aim, though not enough to exhibit any definite views of doctrine.

Facts and Fancies for School-day Reading, a Sequel to "Morals of Manners," by Miss Sedgewick, author of "Home," &c. New-York and London, Wiley & Putnam.

We have received a circular of the Rock Hill Institute, a select school for boys, *Ellicott's Mills, Howard* District, Anne Arundel County, Maryland, of which the Rev. E. J. Stearns is Rector. Among the referees are Bishop Whittingham and Dr. Wyatt. "The Church the pillar and ground of the truth," or the sermon preached by Bishop Henshaw at the consecration of Dr. Burgess. Providence, Charles Burnett. "Theatrical Amusements." A discourse on the character and influence of the Theatre. By Joseph P. Thompson, Pastor of the Broadway Tabernacle Church. New York, Baker & Scribner. Dombey & Son, No. 14—Lea & Blanchard, Philadelphia. Littell's Living Age, Nos. 186, 187, and 188. Berford & Co., No. 2 Astor House. Peace with Mexico; By Albert Gallatin—Bartlett & Welford, No. 7 Astor House. Proceedings of the New York Historical Society, No. 8, which contains a paper by E. B. O'Callaghan, on Jesuit Relations of Discoveries, and other occurrences in Canada and the United States, 1632—1672. Corrected edition of the Journal of the Ninth Annual Convention of the Protestant Episcopal Church in Louisiana. The Union Magazine of Literature and Art, edited by Mrs. C. M. Kirkland—Israel Post, 140 Nassau-st. Columbian Lady's and Gentleman's Magazine, edited by John Inman and Robert A. West—Ormsby & Hackett, 116 Fulton-st. The Playmate a pleasant companion for spare hours, No. 4—Berford & Co., No. 2 Astor House. Two Mammoth Sheets, with numerous and most striking cuts, entitled "Brother Jonathan," the one a pictorial for the Christmas and New Year's Holidays, and the other a history of the victories and conquests of the American armies in Mexico. Wilson & Co., 15 Spruce-st., New York.

The Banner of the Cross, of last week, introduces the Report of the Committee of the House of Bishops on the letter and memorial of Bishop Onderdonk, with the following remarks:

The following report was in type for our last number, but as we did not receive it in a regular way, the publication of it was postponed until we could be assured that it was *genuine*. There does not now appear to be any reason to doubt it.

The Memorials to which it is a reply were published in the "Banner" of October 23d, and should be read in connection with it. We think it will be found *they* do not justify its representation of the *facts* of the case. The resolution annexed to the report was adopted by a vote of 12 to 6, it is said. The report was not acted upon except to direct that a copy of it be sent to the Bishop of New York.

And the Calendar as follows:

The Protestant Churchman of last week publishes—from the Journal of the General Convention?—the following document. As the memorial to which it forms an answer was published in our columns, and as the whole relates to an important event in the history of the Church, we place the paper on record on our pages.

A CHRISTMAS GIFT worthy of Christian people is it to do as a pious lady has done, in ordering such a beautiful Bible for her Church as we saw at the *Sunday School Union Depository, No. 20 John St.*, where it may yet be seen for a few days. It is published with the Apocrypha complete, expressly for the use of the desk, by order of the venerable Society for Promoting Christian Knowledge, and beautifully bound in red morocco. The cost is very little, and if a plainer book is desired, that little may be lessened one-third. Arrangements are made to furnish them at cost for Churches.

ERRATA.—In propositions 7 and 8 of the communication of "B. T. O." in our last, there were some typographical errors, especially in printing *satisfying* for *sanctifying*, and *losses* for *lapses*. They should have been printed as follows:—

7. *That the conditions of salvation can be performed, only by the directing, aiding, and sanctifying influences of the Holy Ghost.*

8. *That after all, perfection is not yet attainable; we are always in danger of falling; our highest services are marred and corrupted by weakness, frailty, and infirmity, and utterly destitute of merit; lapses and failures are often experienced by the very best of men.*

GRACE CHAPEL, VAN VORST, NEW JERSEY.

We would call the attention of Parishes about erecting Churches with limited means, to the following description given of this Church. Having officiated in it, we can add our testimony to its beautiful and Church-like appearance; its interior arrangements are complete; being heated with a small furnace underneath, the obstruction and unsightly appearance of stoves are avoided. We observed that the entire floor was covered with a rich crimson colored carpet, with black gothic figures, which shows through the open seats with fine effect, giving the worshipers also every opportunity of kneeling in their devotions.

Our only surprise was, that so complete and beautiful a building could be erected at so small a cost. The efforts of the parish to procure a bell, so much needed, (there being none in the place,) we trust will not be unavailing.

The rapidly growing vicinity between Jersey City and Hoboken, having for some time demanded a Church, the parish above named was organized early in May last, with the sanction of the Right Rev. the Bishop of the Diocese, under the direction of the Rev. Albert C. Patterson, Missionary in Hudson county, and Assistant Minister in charge in St. Matthew's Church, Jersey City. On the 18th of May, 1847, the Church was incorporated, and on the 26th was admitted into union with the Convention. The Rev. A. C. Patterson was unanimously chosen rector.

The congregation intending to proceed at once with the erection of a permanent Church, but having at present, no convenient place of worship, individuals determined to provide a Chapel for temporary use; to be disposed of, when the Church ceased to use it, according to the pleasure of the owners; the congregation, meanwhile, paying the interest of its cost as rent, and being thus enabled to reserve their contributions for the main object—the permanent Church.

The Chapel, which the owners consented should be an Ecclesiastical building in its style, was commenced soon after the 20th of May; and was opened for Divine Service, (finished and furnished,) on the 11th of July; in seven weeks from its commencement. Though humble in materials and cost, it is Church-like, pleasing, and impressive. It is in the pointed style, of the lancet period. The main building is 42 feet long, by 23 feet wide; the Chancel is 14 1-2 feet wide, and 10 1-2 feet deep; the porch in front is 10 feet 4 inches wide, projecting 6 feet 4 inches; the whole building being thus 58 feet 8 inches in length.

The Chancel is lighted by a triple lancet window over the Altar, and a narrow lancet on the South side. There are three broader windows on each side of the main building, a narrow lancet in front on either side of the porch, and a quatrefoil in the porch, over the door. There are buttresses between the windows and upon the angles of the building. A belfry—the design of which was taken from one of the rural Churches of England—on the front gable of the main building, completes the finish of the exterior; leaving nothing wanting but a bell to place in it; which we hope some able Churchman, somewhere, who sympathizes with earnest efforts for the Gospel, may find it in his heart to give us, to call together His scattered sheep, for the great Shepherd's sake.

The porch is divided into two stories, the lower of which forms the vestibule, while the upper opens into the Chapel by a pointed arch, under which stands the organ; in front of this arch a gallery for the choir, 11 feet long, projects into the Chapel 5 feet, supported by spandrels, which terminate below, in brackets against the wall. Of the main building, the posts are 12 feet high, and the rise of the roof 12 feet, making the whole height of the interior 24 feet. It is plastered directly upon the roof up to the ridge, showing the principal rafters and purlins supported by pointed arches of timber, which rest on spandrels; the last resting, in their turn, upon brackets against the wall, at the points where the main posts are strengthened by the construction of the buttresses outside; the buttresses thus being the real supports, made necessary by the construction of the roof. The interior walls are colored a warm drab, and the wood work grained very dark oak. The aisle is 4 1-2 feet wide, and the seats on either side, 9 feet long, are after the pattern of those in the Chapel of the Holy Innocents, Burlington.

The chancel opens into the Chapel by a high pointed arch, immediately under which, on either side, stand the desk and pulpit, upon the elevated platform of the outer chancel, which is approached by two steps; on the lower of which, in the middle, stands the font. The platform of the inner chancel is one step higher, which, projecting twelve inches in front of the rail, affords the necessary convenience for kneeling at the rail. The altar stands upon a step still higher, and is ornamented with buttresses, and compartments filled with tracery and damask, one at each end, and three in front; in the middle and largest of which, is the sacred monogram, I. H. S., in Old English letters, gilt.

The glass of the windows is colored in various designs; that of the middle lancet of the triplet over the Altar, showing the Cross, in white, surrounded with amber, and resting on a base of blue; the whole window being bordered with purple, and relieved at two or three points with crimson. The whole cost of the building, exclusive of the furniture is about $1250 00. The lamps were the liberal gift of an individual.

The seats of the Chapel are free. The services are supported by subscriptions, and by the offerings of the worshippers, which are received every Lord's day.

We have entered into a minute description of this Chapel, because it is another added to the instances, now happily multiplying around us, which prove that a structure in a good measure, Church-like, may be erected for a sum, within the means of almost every parish; instead of the unfit and uninteresting buildings for worship, scattered all over the land, and especially through our country parishes. When shall we be able to apply, with truth, to the churches of our own land, in the architectural as well as the spiritual view, the lines of Wordsworth?

> "As star that shines dependent upon star,
> Is to the sky while we look up in love;
> As to the deep fair ships, which, though they move,
> Seem fixed, to eyes that watch them from afar;
> As to the sandy desert fountains are,
> With palm groves shaded at wide intervals,
> Whose fruit around the sun-burnt native falls,
> Of roving tired, or desultory war;
> Such to this British Isle, her Christian fanes,
> Each linked to each, for kindred services;
> Her spires, her steeple-towers with glittering vanes
> Far kenned, her Chapels lurking among trees,
> Where a few villagers on bended knees
> Find solace, which a busy world disdains."

Missionary.

We cheerfully call the attention of our readers to the annexed notice, and trust that the Lectures will be fully attended. In addition to the interesting subjects announced, and the ability and science of the lecturer, the benevolent object for which he has consented to appear should excite the sympathy of the public, and compel a full gathering. Those who attend those Lectures will not only have a rich intellectual treat, but also the satisfaction of reflecting that they have contributed to aid those less favored than themselves, and whom, strangers and suffering in a foreign land, the Church of St. George the Martyr has been established to relieve and benefit:—

The Rev. Dr. SCORESBY, of England, now on a second visit to this country, has kindly consented to comply with a request which has been made to him, to deliver two Lectures, on Wednesday and Thursday evenings, the 29th and 30th inst., at the New York Society Library, Broadway, corner of Leonard street, at 7 1-2 o'clock; the subject of which will be, "The Principle, Constitution, and Operation, of the Gigantic Telescopes of the Earl of Rosse;" derived from personal visits to Lord Rosse, and ample opportunities of examining into the construction of and viewing the heavens with these magnificent instruments.

The proceeds of these Lectures will be devoted to the Church and Hospital of St. George the Martyr.

☞ Tickets of admission to the course (one dollar,) may be obtained of the Rector of the above Church, the Rev. Moses Marcus, at No. 10 and 20 John street, at Messrs. Stanford & Swords, No. 139 Broadway, at Mr. Belwin, 260 Broadway, or of Mr. Forbes, Librarian of the Society Library.

EASTON, Dec. 18, 1847.

Mr. Editor,—Be assured I had no design to trouble your readers with the communication belonging to me in the last Churchman, and which you have dignified with the name of a speech. Could the patient representative of that "wild matron" the people, our periodical press, be permitted to speak, its first speech would be a speech against speeches. I will not affect a diffidence in believing that the principles of that article are worthy consideration, or they had not been proposed; but as I never designed so formidable a thing as a speech upon the subject, so I would especially disclaim the weakness of adding under any singularity of appearance to the late sighs of the press and your paper.

HENRY M. MASON.

A new Post Office has been established at the College of St. James, Maryland, and therefore all letters, papers, &c., sent there, should be directed,—"College of St. James, Washington Co., Md."

FOREIGN ITEMS.

From the North of Scotland Gazette, Nov. 4, 1847.

CONSECRATION OF THE BISHOPS OF ARGYLE AND THE ISLES, AND OF BRECHIN.—On Thursday last, the feast of the Apostles, St. Simon and St. Jude, two bishops were consecrated to their high office within St. Andrew's Church in this city. The one was the Rev. Alexander Ewing, Presbyter at Forres, in the Diocese of Moray, Bishop elect of Argyle and the Isles; the other was the Rev. Alexander Penrose Forbes, M. A., of Brazen Nose College, Oxford, for some time Presbyter at Stonehaven, in the Diocese of Brechin, afterwards Vicar of St. Saviour's, Leeds, in the Diocese of Ripon, Bishop elect of Brechin. The sees of Argyle and the Isles were formerly united to Moray, but the Right Rev. Dr. Low, Bishop of those Dioceses, having resigned the Episcopal charge of the former two, and his resignation having been accepted by the College of Bishops, Mr. Ewing was elected Bishop by the Clergy of Argyle and the Isles, at Oban, on the fourteenth day of October, 1846. The See of Brechin was vacant in consequence of the decease of its late lamented Bishop, Dr. Moir, and Mr. Forbes was chosen to succeed him by the Clergy of the Diocese assembled at Montrose, on the fifteenth day of September last.

Before the hour of service, St. Andrews Church was filled with a numerous congregation of the laity of this and other Dioceses. At eleven o'clock the Right Reverend Dr. Skinner, Bishop of Aberdeen and Primus, Dr. Russel, Bishop of Glasgow, Dr. Terrot, Bishop of Edinburgh, in their Episcopal habits, and the Bishops elect, vested in their rochets, entered the Church, and took their places within the rails of the altar,—the Primus and the Bishop of Edinburgh on the north side, and the Bishop of Glasgow on the south side. They were followed by a numerous body of the Clergy in their surplices, who took the places assigned to them in a semi-circle without the altar rails.

After Morning Prayer, which was said by the Rev. Charles Wagstaff of St. Andrew's Church, Aberdeen, the Communion Service was begun by the Primus—the Bishop of Glasgow reading the Epistle, and the Bishop of Edinburgh, the Gospel. The sermon was preached by the Reverend Charles Wordsworth, Warden of Trinity College, Glenalmond. The text was from the first verse and the commencement of the second verse of the third chapter of the first Epistle of St. Paul to Timothy—"This is a true saying, If a man desire the Office of Bishop, he desireth a good work. A Bishop then must be blameless." The preacher explained and enforced the divine right of the Episcopate, with particular reference to the ecclesiastical position of Scotland. He set forth the Divine and Apostolical origin of the Office, in especial connection with the power of conferring orders, a power which had never been exercised without the Bishop. There might be difficulty and difference as to the meaning of the word, but assuredly there could be none as to the Office itself—that was something about which there could be no mistake. For the space of fifteen hundred years, not a single instance could be pointed out of Orders conferred without the Bishop; and if aught could claim sanction as *quod semper, quod ubique, quod ab omnibus*, it was the divine exclusive right of the Episcopate, as the minister of ordination in the Catholic Church. Once only during the long period just referred to had an attempt been made to question this doctrine, but the author of the attempt was branded by the whole Church as a heretic. And if any one would come forward and prove even a single case within that period, of Orders having been admitted by the Church without the intervention of a Bishop, he would venture to say that the solemn work of that day should not proceed. This power was either rightly claimed by the Bishops, as succeeding to the Apostles, or it was a wicked usurpation of the rights of their brethren; if it was not the ordinance of Christ, it was a device of Antichrist. Even at the present day, its authority was acknowledged by much the greater portion of Christendom; and in our own country the circumstances which have led to its rejection should be borne in mind. The teaching of the Roman Church had obscured the distinction between Bishop and Priest, while the powers of the Papacy were exaggerated, and all Episcopal authority derived from, and made dependent upon the See of Rome. When the pretensions of the Pope were found to be untenable by our forefathers, they not unnaturally took the papal advocates at their word, and supposed that with the universal Bishop the whole Episcopate had fallen. The consequences of this error were very grievous, and its effects were to be seen not only in the loss of a positive portion of revealed truth, but in certain defects in character and habits of mind, by which our nation was marked. But still the Church had been preserved by God's mercy, and we should devoutly pray that our fellow countrymen might in all things be as we are, and now we need not add "except these bonds." On this day we were engaged in a joyful solemnity, and it should be to us an occasion of mutual congratulation and future thanksgiving. Even,

> "As of old by two and two,
> His herald Saints the Saviour sent,"

so, now, on this festival of our Lord's Apostles, two were to be sent forth clothed with the Apostolic office. Even as formerly in the days of St. Paul, so now a Timothy was to be sent to the continent, a Titus to the Isles. A seventh angel this day was to be added to the Church. The mystic number was full of comfort, and therein the old saying might yet be fulfilled, "how the half was better than the whole." The preacher then, addressing his words to the Bishops elect, after explaining that he only dared so address them, because the duty of this day had been imposed upon him by those who had a right to his obedience—enlarged upon the responsibility of the Bishop's office, and showed how its powers should be exercised; not by lording it over God's heritage, but by showing themselves an example of purity, chastity, meekness and self-denial, and of charity towards all men, especially to the poor members of Christ.

When the sermon was concluded, the elected Bishops were presented, one after the other to the Primus, by the Bishops of Glasgow and Edinburgh. The Mandates for their election, and the Declarations or Deeds of Election were then read, and the oath touching the acknowledgment of the Queen's Supremacy, was administered. The Primus then read the Litany, and when it was ended, sitting in his chair, examined the Bishops elect, after the order appointed in the form for ordaining or consecrating a Bishop as used by the Church of England, and sanctioned by the Episcopal Church of Scotland. The Bishops elect next put on the rest of their Episcopal habit, and kneeling down, "*Veni Creator Spiritus*," was said over them. The Primus and the Bishops of Edinburgh and Glasgow then laid their hands on the head of each of the elected Bishops, kneeling before them on their knees, and solemnly consecrated them to the office and work of a Bishop in the Church of God. The Bible was next delivered to each by the Primus, who said the prescribed exhortation. After this all non-communicants were enjoined to withdraw, and the Communion Office proceeded with according to the use of the Scottish Church. The Bishops and other Clergy, and a considerable number of the Laity partook of the Holy Eucharist. The Offertory was in aid of the Scottish Episcopal Church Society. On the Service being concluded, the Primus let them depart with the appointed blessing.

A brief notice may be subjoined of the Dioceses over which the newly consecrated bishops preside. It has been mentioned that Argyle and the Isles were separated from Moray, in consequence of the resignation of Dr. Low. It is proper to add, that the new Bishopric has also been endowed by the munificence of its late Ordinary. The see of Argyle was originally a portion of the ancient and extensive Diocese of Dunkeld. It was erected into a separate Bishopric in the reign of King William the Lion—under the episcopate of John the Scot, and at the request of that Bishop himself. The Cathedral of Argyle was in the Island of Lismore, whence its Bishops are styled *Episcopi Lismorenses*, as well as *Ergadienses*, Besides Lismore, and perhaps a few other of the smaller Islands, the Diocese comprehended Lochabar and the whole of the present County of Argyle, situated on the continent of Scotland. On the erection of Glasgow into an Archbishopric, in the end of the fifteenth century, Argyle became one of its Suffragan Sees, and so continued subsequently to the Reformation. Bishop Hector Maclean, who died in 1687, was the last Bishop who had Argyle by itself for his Diocese. In 1688 a *conge d' elire* was issued in favor of the learned Dr. Alexander Monro, Principal of the College of Edinburgh. Whether he was elected is uncertain; in any event, the troubles of the time prevented his consecration. After an interval of one hundred and sixty years, Argyle has once again a Bishop of its own in the newly consecrated Prelate.

The early history of the Diocese of the Isles is involved in great obscurity. The original seat of its Bishops was in the Isle of Man, and they were styled *Episcopi Sodorenses*, a name given no doubt to the Island Prelates by the Norwegians, and retained both by the English and Scottish lines, into which the succession divided. When the Isle of Man and the Hebrides were yielded to Alexander III. of Scotland, by Magnus IV., King of Norway, in 1226, the right of patronage of the Bishopric of Man was transferred to the King of Scots: but whatever rights and jurisdiction the church of Drontheim had over it, were expressly reserved. The subsequent occupation of Man by the English, had probably the effect of changing the ecclesiastical as well as the civil superior of the Island. The Bishops who remained at Man became Suffragans of York, and the Scottish line, which finally fixed its seat in the holy Isle of Iona, gradually lost its connection with the metropolitans of Drontheim, and became an integral part of the Scottish Episcopate. The Diocese of the Isles was not one of the Suffragan Sees of Glasgow, when the Bishops of that Church were first invested with Metropolitan powers, but it became so subsequently, and continued to be so after the Reformation. The Scottish Diocese of the Isles included Arran, Bute, and all the Hebrides, except the few which were attached to Argyle. The last Bishop who exercised jurisdiction over the Isles alone, was Archibald Graham, who, with the other Bishops, was ejected by the civil power at the Revolution of 1688.

The See of Brechin owes its erection to our pious monarch St. David, the munificent founder of so many of our ecclesiastical establishments. But long before his time it had been the seat of a Culdee monastery. In the end of the tenth century, Kenneth, son of Malcolm, to use the words of the old chronicle, "gave Brechin to the Lord," and after the erection of the See by St. David, the Abbot and monks of the Culdee Monastery continued for a considerable time to act as the Dean and Chapter of the Cathedral Church. The Diocese of Brechin was of small extent, comprehending only some portions of the districts of Angus and the Mearns. From the commencement of the Archbishopric of St. Andrews, to its close on the decease of the last Primate of all Scotland, in 1704, Brechin was one of the Suffragans of that Metropolitan See. From the death of Bishop Drummond in 1695, the Diocese of Brechin continued vacant for a considerable time, but since the year 1741, with the exception of a short period following the death of Bishop Innes, it has had an uninterrupted succession of Prelates. The family name of the newly consecrated Bishop of Brechin has long been a distinguished one in the history of the Scottish Church. There have been already five Bishops of the name of Forbes; Alexander and Patrick, Bishops of Aberdeen, William, Bishop of Edinburgh, Patrick and Robert, Bishops of Caithness. But the particular branch of the great house to which the Bishop of Brechin belongs, has peculiar and hereditary claims. It would be invidious to mention those who are yet alive; but the name of his grandfather, Sir William Forbes, will not readily be forgotten, and to go a little farther back, the deepest and holiest recollections continue to hallow the memory of Alexander, the last Lord Forbes of Pitsligo.

SECESSION TO ROME.—We learn from our last English papers that the Rev. P. P. Wilson, the *Independent* minister of Southampton, has just declared himself a convert to the tenets of Romanism. Mr. Wilson, we are informed, was a very popular preacher in the denomination to which he belonged. If we followed the example of our dissenting cotemporaries, we should perhaps have instanced this fact, as an evidence of the tendency of *Independency* to Romanism; a position by the way which could be much more substantially maintained than the corresponding charge so frequently made against the Anglican Church.—*Church.*

THANKSGIVING SERMON.—On Sunday, October 3d, pursuant to the proclamation of General Scott, after the capture of the City of Mexico by our troops, the Rev. John McCarty, our old friend and brother, formerly of Oswego, now chaplain of the U. S. A., delivered a sermon in the National Palace.

We have been favored with a copy from another friend and officer. The discourse appears "by request of many officers of the army," and issues from the press of the "American Star, Mexico."

The sermon is very appropriate to the occasion, and though quite a soldier-like sermon, it presents many solemn and faithful counsels for officers and men.

The text of the Rev. Chaplain is well chosen, from 1st Sam. xxi. 12.

We most fervently pray that the teachings of this christian soldier may be felt and practised, and that the peace which he evidently desires, may soon be secured. It is peculiarly gratifying to us to have these tributes of our Rev. brother, with many other proofs, of the christian bearing and wisdom of our long known friend and parishioner, Gen. Scott, whose sense of the proprieties of life we have often and for years admired.—*Gospel Messenger.*

ERRATA.—In the article on the *Scotch Succession* inserted last week, for *Ochlertonie* read *Ochterlonie* wherever it occurs.

In paragraph 2nd on the 3rd column, read 1711 for 1811.

At the beginning of the 4th paragraph on the same column, read 1712 for 1812.

DOMESTIC INTELLIGENCE.

PASTORAL LETTER.

To the Clergy and Congregations of Western New York:

Dear Brethren,—On the approaching Festival of the Nativity, an appeal will be made to you in behalf of our disabled brethren of the clergy for that pecuniary assistance which they so greatly need. During the year two have been added to the list, which now comprehends eight of our brethren, who in sickness, debility of age, rejoice in the sympathy and kindness thus manifested to them. The Christmas Fund Collections were commenced in 1840, and have yielded annually one thousand and sixty dollars. The age and necessities of our disabled brethren continue to urge upon us their impressive claims, and in this season of rejoicing at the coming of Christ, affectingly invoke us not to forget His aged and suffering servants in the ministry. To His gracious Providence, and unceasing blessing, I earnestly commend you all. Your affectionate friend,

WILLIAM H. DELANCEY,
Bishop of the Diocese of W. N. Y.

Geneva, December 11, 1847.

MISSIONARY COLLECTION FOR THE DIOCESE—We trust that the members of our Church will feel the force of the claims of our Diocesan Missions and give liberally at the collection to be made on Sunday next—i. e. 12th. The expenses of the General Convention exact this year a quota from this Diocese which has been paid, and this added to the Journal of our Diocesan Convention, and the printing of the Constitution and Canons, which are paid for, has made a heavy draft on our Diocesan Treasury. It needs a full, hearty, united and liberal effort on the part of all the Churches, weak and strong, to enable us to meet the present demand. We understand that the Treasurer is *without funds*, and that upon the collection, on the 12th inst., and upon the donations that shall be received, depends the question whether our hard working Missionaries shall receive their scanty stipends on the first of January, or not. May the hearts and hands of all be open! —*Gospel Messenger.*

ORDINATION.—Bishop DeLancey held an ordination on December 3d, in Zion Church, East Bloomfield. Prayers were read by the Rev. Dr. Wayland, of Canandaigua, assisted by the Rev. Mr. Clark of Palmyra, who read the lessons. The Bishop confirmed *one* person. After the sermon by the Bishop, the Rev. Phineas Manning Stryker, Deacon, was presented by the Rev. Mr. Clark, and was ordained to the Priesthood. The Bishop administered the Holy communion, assisted by the Rev. Dr. Wayland. Notwithstanding a storm, a good congregation attended the interesting services of the day.—*Ib.*

CHURCH EDUCATION IN NEW JERSEY.—We are happy to learn that the various Institutions of Christian learning, which have originated in the zeal of Bishop Doane, are in a highly flourishing condition.

The Catalogue of St. Mary's Hall, for the twenty-third term of that Seminary, reports *one hundred and fifty-seven* pupils. It has become necessary to make an addition to the buildings.

The first Catalogue of Burlington College has been issued. There are *seventy-five* pupils. The new building is so nearly occupied, as to make it certain that a further addition must be made in the Spring.—*Calendar.*

The Convocation of St. Mary's and Calvert counties met in Christ Church, Christ Church Parish, Calvert county, Md., on the 3d and 4th of November. The Rev. Messrs. Claxton, Johnson, Williams, and Chew were present on the occasion. The Convocation sermon was preached by the Rev. Mr. Williams to a small but attentive congregation on the first day, and the next day the holy sacrament of the Lord's Supper was administered to a goodly number of communicants from the different congregations of the county and of the parish in which the Convocation was held. The Rev. Mr. Claxton and the Rev. Mr. Johnson preached to an increased and orderly congregation. Several children were baptized, and much good it is hoped was effected in this vacant and interesting parish, from the several services which were held, and the faithful preaching of the Gospel to the members of the Church of Christ. One very desirable result of the Convocation, (it is believed,) was the laudable act of the vestry of the parish during the second day, of purchasing a good farm with improvements, as a glebe for the future Rector of the parish. The want of a glebe has been long and seriously felt in this as in many other parishes of the diocese, and did the holding of the Convocation produce no other lasting benefit to the general welfare of the Church, and the special benefit of the parish, its "labor was not in vain in the Lord." This vacant charge will now, it is sincerely hoped, be soon regularly supplied with the delightful and edifying services of our venerable and Apostolic Church, and a minister of the Sanctuary of Gospel truth and order.

N. B. The next Convocation will be held in St. Paul's Parish, Calvert county, on the first and second day of April next.

Church of the Ascension.—At a meeting of the Vestry of the Church of the Ascension, Westminster, Md., held at the room of Rev. D. H. Buel, Rector, November 25th, 1847, amongst other business, the following was unanimously adopted:

Whereas, it hath pleased Almighty God, in the wise dispensation of His providence, to take from amongst us to himself our late friend and fellow member Isaac Van Bibber, who was not only the most active and efficient member of the Vestry, but to whom we are, under God, indebted more than to any one else, excepting our universally beloved Rector, (whose intended removal from our Parish is another occasion of heartfelt grief) for the erection of the beautiful Temple in which we worship our God; and whereas we desire to testify our sincere regret for the loss which we have sustained—Therefore,

Resolved, That this Parish has sustained a loss in the death of Isaac Van Bibber, most deeply felt and universally mourned; and that, whilst we bow to the will of God with becoming submission, the remembrance of the many virtues and excelling qualities of mind and heart of our deceased brother, and of his untiring energy in the discharge of his duties to the Parish, will unite each of us to greater efforts to emulate his example.

Resolved, That we tender to his bereaved friends our heartfelt condolence and sympathy.

Resolved, That the Register be requested to furnish a copy of this preamble and resolutions to the family of the deceased; and cause them to be published in the papers of the town; and also in the Church Times.

JOHN F. REESE, *Register.*

Extract from the minutes and proceedings of the Vestry of the Church of the Ascension, Westminster, Md., November 25th, 1847.

Resolved, That we cannot take leave of our Rector, Rev. D. H. Buel, who has relinquished his charge over our Parish, without expressing our deep feeling of the loss which we sustain in his removal from us. He has labored with a faithfulness without stint, and an energy which has rarely been equalled; and his sole reward has been the treasure which he has laid up for himself in Heaven, and the warm and genuine affection of the inmost heart of every member of the Church in this Parish. His labors of love have been restrained by no bounds, save his physical abilities; and they have endured more than those of ordinary men are equal to. The consolations of the Holy Religion, of which he is so universally beloved an ambassador, have been offered by him to all classes and to all conditions; and he will leave behind him, on his retirement, from our midst, mourning hearts, not alone in our own Church, but very many in other denominations. Not only we, but all alike in this community, "arise up and call him blessed." Whilst we cannot suppress the heartfelt grief with which we part with him, we are consoled with the knowledge that his ministrations will be devoted to the spiritual welfare of our brethren in another portion of the diocese, who, we are confident, will appreciate, as we have done, the rich privilege they enjoy in being ministered unto by one whom they cannot, if they would, help loving.

Resolved, That the Register furnish a copy hereof to our Rector, and cause the same to be published in the Church Times, and the papers of our town.

True copy from the proceedings—Test:

JOHN F. REESE, *Register.*

Clerical Changes.

The Rev. Anthony Ten Broeck has been received by letters dimissory from the Diocese of New Jersey, having taken charge of St. John's Institute, Mount Alban, near Georgetown, D. C.

The Rev. Edward J. Stearns, Principal of the Rock Hill Institute, Maryland, has accepted the Rectorship of Grace Church, Ellicott's Mills; and the Rev. James Moore, Deacon, has been called to be assistant minister in the same congregation.—*Church Times.*

Letters and papers for the Rev. W. F. Walker should be addressed, Harvestraw, Rockland county, N. Y.

The Rev. Samuel Moorhouse, having received and accepted an unanimous call to the rectorship of St. Luke's parish, Rossville, Staten Island, and entered upon his duties, requests all letters and papers to be addressed accordingly.

Rev. Almon Gregory has accepted an unanimous call to the rectorship of Zion Church, Rome, Oneida county, W. N. Y., and requests all communications to be addressed accordingly.

Notices.

☞ The CHURCH OF THE ANNUNCIATION, 14th street, near 7th avenue, will be open for Divine service on Friday the 24th inst., being CHRISTMAS EVE. Service to commence at *half after Seven* o'clock.

Protestant Episcopal Church Missionary Society for Seamen.—A sermon on behalf of this Society will be preached by Rev. Richard Cox, of Zion Church, New York, at St. Paul's Chapel, on Sunday evening, the 26th inst., when a collection will be made to aid them in discharging their present indebtedness, incurred by their endeavors to remove the spiritual wants of Seamen and Boatmen of this Port. All interested in this object are invited to attend. Services at half-past 7 o'clock.

⁂ Services will also be held at the Chapel of the Holy Company, foot of Dey street, on Christmas Eve, 24th inst., at half-past 7 o'clock.

New York, December 25, 1847.

FAIR.

The ladies of the Church of the Good Shepherd will commence a Fair on Christmas Eve,—to be open also on Christmas night, and on Monday, Tuesday, and Wednesday following, at 2 o'clock—No. 37 Market street.

It is hoped that a liberal patronage will be given, to aid in supporting this free church.

New York, December 25, 1847.

ST. GEORGE THE MARTYR,

No. 175 Wooster street, between Houston and Bleecker.

The Services of this Church are intended to be available to persons who have no stated place of worship, and who desire the ministrations of God's Holy Word and Sacraments; especially to British Emigrants, who not being aware that the American Church is the same in Liturgy, Doctrine, Rites and Worship, with the United Church of England and Ireland, from whose bosom they have come, are sometimes led off from the care of the Church into strange pastures, and sometimes, even, into the haunts of infidelity and vice.

Divine Service every Lord's Day, at half-past Ten in the morning, and at half-past Seven o'clock in the evening. Catechetical Instruction to the children at half-past two o'clock. The Holy Communion is administered on the First Sunday in the month, and on all Festival Sundays throughout the year.

The Seats are entirely *Free*, and such Families as reside within the immediate vicinity are most earnestly and affectionately invited to attend this Church.

MOSES MARCUS, Rector, Missionary
to British Emigrants, and Chaplain of the
New York "St. George's Society."

Residence, No. 15 West 24th street.

Church of St. George the Martyr.—This Church will be open for Divine Service on Christmas Day, at 10 1-2, A. M. And on Sunday evening next, 26th inst., the sermon will be preached by the Rev. John D. Ogilby, D.D., of St. Mark's in the Bowery, Professor of Ecclesiastical History in the General Theological Seminary, New York. December 25, 1847.

THE POOR.

St. Simon's *German Free Church.* The undersigned would again respectfully and earnestly solicit the aid of the Benevolent in behalf of the *Poor* of the above church.

Could Churchmen realize the temporal and religious destitution of the Germans residing in the immediate vicinity of the place where our services are held, he feels convinced this appeal would not be made in vain.

The subscriber is happy to be able to state that the attendance within the last few months has greatly increased, and that the prospects for the future are of the most encouraging character.

Donations of either money or clothing, will be thankfully received, and may be left with Messrs. Stanford & Swords, 139 Brodway, or with

THOMAS COOK, 276 Houston street.

New York, December 25, 1847.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 14th inst., the Treasurer has received the following contributions:

Offerings of a clerk, for the West, 15; a lady, an additional offering, 5; St John's, Hartford, Ct, 45; St Andrew's ch, West Vincent parish, 10; St Mark's, Honeybrook parish, 5; St David's ch, Radnor parish, 27; Christ ch, St Louis, Mo, 120 09; St James's, New London, Ct, 50; St John's, Montgomery, Ala, 46; St Paul's, Brunswick, Me, 22 10; St Stephen's, Portland, Me, 14; Trinity ch, Society Hill, S C, 80; Christ ch, Stratford, Ct, 25 86; the Soldier's Mission ch of St Cornelius, Governor's Island, monthly contributions of the children of the Sunday school, for the Christian education of an Indian child, 1 31; St Andrew's ch, Kent co, 5 31; Trinity ch, Brooklyn, Ct, 10; St Paul's, Tompkinsville, S I, 20; St Timothy's ch, Catonsville, Md, 20; Grace ch, Elkridge Landing, Md, 5; Christ ch, Greenwich, Ct, 9; Trinity ch, Pottsdam, N Y, 16; from C, for Domestic Missions, 5; St Anna's ch, Fishkill Landing, of which 10 is from the Juvenile Missionary Society, 41 15; St Paul's ch, New Haven, Ct, half, 500; do, special, for Domestic, 29 50; Bethesda ch, Saratoga Springs, 7; St Matthew's ch, Bedford, N Y, 3 24; St Luke's, Somers, 2 13; Christ ch, Tuscaloosa, Ala, 30 60; Sunday school, Emmanuel ch, N Y, 10; St Paul's, St Louis, Mo, 17 50; Trinity ch, Pittsburgh, Pa, 53; St Ann's, Morrisania, N Y, 10; St Andrew's, Jackson, Miss, 13 77. Total, $1260 79.

THOMAS N. STANFORD, Treasurer,
139 Broadway.

New York, Dec. 21st, 1847.

Foreign Missions.—Since his report of Dec. 14th, the Treasurer acknowledges the receipt of the following amounts:—

From St Paul's ch, New Haven, through Rev Samue Cook, half, 500; from do, special, for Africa, 16 50—516 50; St Stephen's ch, Portland, Me, for Constantinople, 50; a member of Trinity ch, Cleveland, O, for Constantinople, 20; through C Seymour, Treas, W N Y, from a family of Grace ch, Utica, for the education of 2 boys in Africa, 40; monthly contribution, from a friend to the Missionary, Brooklyn, half, 1. Total, $627 50.

J. SMYTH ROGERS, Treasurer,
281 Broadway.

New-York, December 21, 1847.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

From Trinity ch, Rev B I Haight, D D, 67 68; Christ ch, Brooklyn, Rev J S Stone, D D, 42. S Hollingsworth, 3; Wm H Priest, 2; Wm Van Hook, 2—annual—7. Total amount, $116 68.

Donations and subscriptions thankfully received by
THOMAS C BUTLER, Treasurer and Agent,
At the Depository, 20 John street.

New York, December 21, 1847.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From S Hollingsworth, 2; Mrs R H Thurston, 1; Wm H Priest, 1; Wm Van Hook, 1—annual—5.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street

New York, December 21, 1847.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "The Fund for Aged and Infirm Clergymen," since his acknowledgement of 7th inst., the following contributions, viz:

From All Saints' ch, N Y, Rev W Eigenbroat, 40; Trinity ch, Potsdam, Rev J G Hubbard, 7; Zion ch, N Y, Rev Richard Cox, 13 63. Total amount, $60 63.

C N S ROWLAND, Treasurer
of the Convention P E Church, N Y
55 Water Street.

December 21st, 1847.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 30th ult., the following contributions, viz:—

From St Paul's ch, Sing Sing, Rev Charles Thomes, weekly offerings, 2; Mrs Samuel Governeur, subscription, 7; St Mark's ch, N Y, Rev Dr Anthon, monthly offerings, 2 50; St Mary's ch in the Highlands, Rev R Shaw, 5 50; St Philip's ch, Phillipstown, Rev R Shaw, 4 03; for Diocesan Missions, from Rye, 5; John Noble, Esq, donation, 10; Zion ch, New York, Rev Richard Cox, 23; from J Noble, Esq, by the hands of T C Butler, 10. Total amount, 69 03.

C. N. S. ROWLAND, Treasurer,
55 Water street.

December 21, 1847.

THE POOR.

Free Church of the Holy Evangelists.—The subscriber gratefully acknowledges the receipt of the following donation for the poor:

By the hands of Messrs. Stanford & Swords, from a lady of St Paul's chapel, $5.

BENJ. EVANS, 172 Broome street.

Further donations are much needed, they are respectfully asked—and will be thankfully received if left either with Messrs. Stanford & Swords, 139 Broadway; or 172 Broome street. December 20, 1847.

SOLDIER'S MISSION CHURCH—*Governor's Island*—Contributions to the purchase of an Organ:

From F Butterworth, 10; Major John L Smith, of the Engineers, 10; William Van Rensselaer, 5; William Douglass, (Park Place,) 5; James Colles, 5; Fanning C Tucker, 5; soldier's collection, 2 24. Total, $42 24. Leaving $105 yet to be received.

J. McVICKAR, Chaplain, &c.

New York, Dec. 21, 1847.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor.

By Messrs. Stanford & Swords. From a Friend, a bundle of clothing.

His friends will allow him to suggest that the season of *Christmas* is very appropriate for *remembering the poor.* A little aid, judiciously bestowod, will often relieve much suffering, and materially increase the amount of human happiness. While joy and hilarity fill the hearts of the many, shall the children of penury and sorrow be forgotten? The blessed Saviour kindly offered them the richest of gifts. Will not his disciples find it a privilege to walk in his steps?

LOT JONES, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs. Stanford and Swords, 139 Broadway; or at 77 2d Avenue.

New York, December, 25, 1847.

ROCKLAND COUNTY MISSION.—The Treasurer acknowledges the favors of the following:—J. Paige Mumford, Esq., for himself and Mr. G. E. Underhill; Rev. Dr. Price; John Betts, Esq.; and Messrs. John Carwell, P. R. Underhill, and T. T. Kissam.

Donations and subscriptions thankfully received; the former in any amounts from such as do not become subscribers. An increase of both is looked for in that spirit of faith in which the Mission was begun. The success of the Mission thus far, establishes its claim to the necessary support. May it be remembered in the way of Holiday offerings, by such as feel for the destitute, and desire to testify their gratitude and love for having been themselves "added to the truth!"

TREASURER, 20 John street.

Protestant Episcopal Church Missionary Society for Seamen.—The Treasurer acknowedges the receipt of the following sums since last report, 30th Nov., 1847.

Miss A C Meyer, Miss E F Chardavyne, Miss Eloise R Wiswan, Capt Thos M Wilson, David Gardner, W C Dayton, Jas E Ray, A L Cox, A R Walsh, Henry Trowbridge, Richard Sill, $2, each, annual subscription for 1847.

Ed Haight $10, Wetmore & Co. $10, Charles J Chipp, an'l sub., $5, Cash through Boyd's City Express 1; G S Rainsford 3; St Mark's Church offerings 1 50; St Paul's Church, New Haven, through Stanford & Swords 10;—$77 50.

The following sums in response to the appeal made by the last Circular.

A lady $5; Mrs Henry Laight 10; Miss H M Gerry 12; all through Jas R Swords, Esq. Thos F Cock, M D, through A H Green, Esq, 4,—32. Total, $109 50.

J. DAVENPORT, Treasurer, No. 10 State-st.

New York, 25, 1847.

Married,

At D'Estoteville, near Lake Washington, Washington county, Miss., on Thursday evening, December 1st, by the Rev. Dr. McLeod, Rector of St. John's Church, GREENE P. FOUTE, Esq., of the city of Jackson, to JANE CARY, eldest daughter of George G. Skipwith, Esq., of Washington county.

BOOKS FOR CHRISTMAS AND NEW YEAR.

PROPER LESSONS,

For the Sundays and Holydays throughout the year.

(Rev. Dr. Wainwright's Edition.)

STANFORD & SWORDS, have published a most beautiful copy of the Lessons, in a clear, legible type, and convenient size, and elegantly bound and finished. It is a book which would make a becoming and exquisite present at the approaching festival season. Wherever there is a Prayer Book, there should be a copy of the Lessons. —*Protestant Churchman.*

Stanford & Swords' new standard edition.

THE BOOK OF COMMON PRAYER,

Embracing six varieties of sizes, in all styles of Turkey Morocco, and plain Bindings, or in rich silk velvet, with gold gilt clasps and borders.

The Publishers can confidently recommend to the patronage of the clergy and laity, this edition of the Book of Common Prayer, as being as accurate as any yet printed.

SPLENDID OXFORD BIBLES.

A large assortment of the elegant Oxford editions of the Bible, so generally preferred to all others for beauty of typographical execution and superior correctness of text, comprising fifteen different sizes, all bound by the best London workmen, in the most finished and elegant style, including rich silk velvet and gold gilt edges, forming most appropriate and beautiful works for presents.

All the English and American Annuals for 1848.—Choice Illuminated and Illustrated Works, in elegant and antique binding.

BOOKS OF DEVOTIONS.

A very large assortment of books on this subject, in every variety of binding.

CHILDREN'S BOOKS.

We invite special attention to our assortment in this dedartment, which has been selected with great care, so that parents may with perfect confidence put into their children's hands any book upon our shelves.

STANFORD & SWORDS,
139 Broadway.

ORGANIST.

A Gentleman of some experience, wishes to get a situation in some Episcopal Church, in this city or vicinity, as Organist. The practice he would use, would be equivalent in part for his services. Please address *Organist*, through the Post Office.

December 25.

From Sharpe's Magazine.

ANGEL WATCHERS.

Not unwatched by heavenly powers,
Sleeps the Church's lowly daughter;
Through the night's unconscious hours
Impulses of love are taught her,
Which, by day, she seems to win
From some kindly fount within.

As, beneath yon tender light,
Weary Earth finds sweet reposing,
And the flowers that fold at night,
And the birds, their soft wing's closing,
Dream not that their bloom at morn
Is of dewy moonlight born.

So we know not what we gain
In that silent time of sleeping;
Reck not of the gracious rain
Which our hearts in mercy sleeping,
Falls, perchance, to wash away
Stains unknown, incurred by day.

When the Powers of Hell prevail
O'er our weakness and unfitness,
Could we lift the fleshy veil,
Could we for a moment witness
Those unnumbered Hosts that stand
Calm and bright, on either hand.

Could we see—though far, and faint,
(Sight too great for eyes unholy!)
Face of some departed Saint,
Tinged for us with melancholy;
Oh, what strength of shame and woe
Would start up to slay the foe!

Oh, what joyful hope would cheer!
Oh, what faith serene would guide us!
Great may be the dangers near,
Greater are the friends beside us.
Oh, what reverent heed would then
Watch our footsteps among men!

But, that these things are, we know,
And we know—oh, thought of wonder!
These and us, the weak, the low,
Nothing but our sins, can sunder:
For our brows are bathed and cross'd—
We are of that glorious host!

Lord, Thy saints in evil hour
So could feel Thine armies round them,
That no sin could overpower,
And no shape of Death astound them—
Make our faith what their's hath been,
EVIDENCE OF THINGS UNSEEN.

From the Church.

THE EVIL OF SECTARIANISM.

Some months ago we had occasion to notice a striking proof of the fact, that the more seriously disposed Dissenters were beginning to be impressed with a conviction that the cause of Gospel truth was grievously impeded by the outward divisions which prevail among professing Christians. Our attention has been again specially called to the subject by a pamphlet published by Nesbet & Co., London, written, we have been informed, by a learned Presbyterian Minister of high standing in the denomination to which he belongs. It is entitled, "Sectarianism the bane of Religion and the Church, and the necessity of an immediate movement towards unity;" and is dedicated to the "Evangelical Alliance." This *Alliance* has proved a total failure, mainly owing, we believe, to the circumstance, that the parties composing it shrink from the task of going to the root of the evil, and probing the wound to the bottom. In their own most unscriptural and meaningless phrase, they "agreed to differ;" in other words, they met with a pre-formed determination to leave matters precisely where they found them, so far as any abatement of the evils of *denominationalism* was concerned.

There was, therefore, a peculiar propriety in the author of this *brochure* dedicating his pages to a body of men who so manifestly stood in want either of admonishment or instruction, in the important matter which he has taken upon him to discuss. And while truth forces us to confess that not a few of his propositions and theories are palpably unsound, we think that much good might result to many a thoughtful reasoning Dissenter from a careful perusal of the tract before us.

The author takes for his text the solemnly pathetic words of our blessed Redeemer, as recorded by St. John: "Neither pray I for these alone, but for all them also who shall believe on me through their word; that they all may be one: even as thou, Father, art in me and I in thee, that they may be one in us; that the world may believe that thou hast sent me." After alluding to the sacredness of a dying wish, "which has more power than the sternest commands of living authority, or the more earnest entreaties of living love," the writer finely remarks upon our Lord's expiring words:—

> "Uttered in the hour of his mysterious agony, in full view of the shame and anguish of the cross, and forming part of the wrestling supplication with which he closed his farewell to his beloved disciples, they leave no further proof to be desired of the inestimable preciousness in his sight of that which forms their subject—the unity—the *visible unity* of his people. But, should other evidence on that point be required, it is found at once in the place which he assigns them. Lying next, to his crowning petition,—'Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory,'—they convince us that second, in the estimation of the Saviour, only to the full and final redemption of his people, is their union in this world."

This is putting the question in the prominent light with which it should ever be invested by those who call themselves after the name of Christ. The *visible unity* of believers is not a mere non-essential matter of speculation; not a dream of a romantic and over-sanguine mind, which may be indulged or rejected at pleasure; but a great and substantial *reality*, bearing directly upon the most vital interests of our holy faith, and to sneer at which, is neither more nor less than to undervalue and lightly esteem what occupied the closing thoughts of the crucified Lamb of God. Nothing can be plainer to an unwarped apprehension than that, in our Lord's opinion, the prosperity and advancement of the Church depended in a great measure upon its unity, not theoretical but positive.

In this belief the early Christians acted. To quote again from our author:—

> "The army of the cross, weak in numbers, but strong in union, 'went forth conquering.' There was not only 'one Lord, one faith, one baptism,' 'one Spirit,' but 'one Body.' Whatsoever tended to the rupture of that 'Body' was nipt in the bud, as most offensive to Christ, and hurtful to His cause and people. Makers of divisions were branded as infamous by the Holy Ghost. Thus the sacred 'bond of peace,' the outward symbol, pledge, and security of 'the unity of the Spirit,' was kept unbroken; and, although differences of opinion, such as are inseparable from an imperfect state, did arise, yet disunion was never formally embodied, certainly not attempted to be perpetuated, by the formation of distinct organizations, and rival sects, until the Heathen had been compelled to exclaim, 'See these Christians, how they love one another!' until almost every corner of the 'world,' then known and accessible, had received the doctrine of Christ. How long is it since the Church exhibited such a scene, or the 'world' was subjected to its influence!"

We have only room at present for another extract. Speaking, as he does strongly, upon the fact that sectarianism is essentially anti-Scriptural in its nature, and that in the pages of the Bible no authority can be found for the deplorable picture which the Christian world at present exhibits, the writer observes:—

> "If visible disunion in the Western Church was contemporary with the re-opening of the Scriptures, it was not because they were read, but because they were not *all* read, understood and obeyed. And, as to Rome herself is to be attributed the prevalence of the errors from which they set us free, so on her must be charged our neglect of some duties which they enjoin. Things which she, by abuse, distortion, and caricature, has rendered odious and dangerous, we but too naturally rejected as worthless. Thus it was with respect to visible unity. By her the name and the thing had been made objects of contempt and distrust, and she was one great cause why some misinterpreted, and almost all neglected, the clear lessons and weighty commands of Scripture on that momentous point."

On a future occasion we may possibly revert to this interesting little treatise, and conclude, in the meantime, by expressing our earnest, heartfelt hope, that the sadly neglected topic of outward Catholic union among the professing followers of Him, who is the God not of confusion but of order, may ere long meet with that diligent and prayerful consideration which is so unquestionably its due.

From the Calendar.

A CHRISTIAN ARTIST.

Our attention has been arrested by the following passage in the "Artist-Life," a work recently published by the Appletons, from the pen of Henry S. Tuckerman. It occurs in his sketch of Huntington, the distinguished American painter; and affords a pleasing instance ef the happy influence of religion upon genius. The relation between Art and the Catholic faith is well exemplified in the life and works of this accomplished artist.

"After his studies at Hamilton College were completed, he began practically as an artist, availing himself of the instructions of a professor and the privileges of the National Academy. In conjunction with a friend, since honorably distinguished as a churchman and poet, he founded a club. At first this society was purely recreative, an agreeable safety-valve whereby our artist's inventive and overflowing humor—a quality often allied to sensibility and thoughtfulness, as Shakspeare has inimitably shown in the Prince of Denmark—found genial scope. The comedy of life, for which even the stern Michael Angelo had a keen relish, had free play when the members foregathered, and none more genially shared and provoked the sport than Huntington. Among the members was one whose idiosyncrasies harmonized with the rites and associations of Episcopacy, or rather with Catholicism rightly understood; who loved the memory of Charles the First, and ardently recognized what was noble in the spirit of the cavaliers; to whom Advent and Lent, Passion-week and Christmas, were not mere names, but fond and sacred realities, whose inspiration has found such beautiful embodiment abroad in "Keble's Christian Year," and on this side of the water, in the poems of Croswell and Cleveland Coxe. Such was the influence that pervaded the inner circle of Huntington's associates as his gifts were verging towards maturity. It accorded with some of his early predilections, his mother's family having been Episcopalians. Hitherto he had sought the beautiful in the fields and sky, and passed from the comic to the serious as one may go from a band of gamesome companions, who "fleet the time lightly as they did in the golden age," to the vast and fair in outward nature—as Jacques left the merry courtier of the exiled monarch for the "shade of melancholy boughs." While life was "all a feeling not yet shaped into a thought," our young artist was content to portray "A Toper Asleep," and "A Bar-room Politician," or "Ichabod Crane flogging a Scholar," clever, true to life, and abounding in that love of fun, which is one of the moods of genius. As his nature deepened from experience, he sought in landscape a wider sphere, and for months roamed about his native state, and particularly in the vicinity of the Hudson, painting the glorious scenes near Verplanck's, the Dunderberg mountain, and views of the Rondout, at twilight and sunset. But while thus freely communing with natural beauty, he gradually yielded to a more direct and intimate agency. By the spiritual cast of his mind and the daily conversation of his friends, as well as from the vivid impressions of childhood, ideas such as immortalize the creations of Overbeck and hallow the names of Raphael and Domenichino, became familiar and dear, and he felt himself destined for a religious painter. All that had preceded was admirably calculated to promote his success. His ability, at once felt and acknowledged in landscape, and the bold and characteristic style of his portraits, were simply evidences that he possessed the requsite command both of figure and scenery, and now to these mechanical aptitudes were added the inspiration of Faith.

Two visits to Europe, where his time was chiefly passed in Rome, without making Huntington an imitator, have contributed to improve his taste, and afforded him many desirable facilities for advancing in the high and difficult range of art to which his native instincts spontaneously led. If his life is spared, we feel assured he is destined to add most worthily to the existent trophies of Christian art, for since Allston our country can boast no painter whose tone of mind and character is so well adapted for this species of excellence. As pledges of what he may do, it is only necessary to allude to his pictures of "Early Christian Prisoners," "Christiana and her Children escaping from the Valley of the Shadow of Death," "The Woman of Samaria at the Well," and "The Communion of the Sick." The latter represents the giving of the Viaticum to a Dying Christian in the primitive age. A priest is administering the consecrated bread, and a young deacon waits with the chalice. It has been said that its effect on the devout mind is hardly inferior to that produced by the celebrated "Communion of St. Jerome."

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November 20—tf

NOVEMBER REPORT—The Mutual Benefit Life Insurance Company, (No. 11 Wall street,) issued *one hundred and twenty-one* new policies during the month of November, viz:

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" Manufacturers,	13	" Clerks,	8
" Mechanics,	18	" Clergymen,	2
" Sea Captains,	2	" Architect,	1
" Seamen,	1	" Farmers,	2
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" Agents,	4	" Other Occupations,	7
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December 11—tf

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November 13.

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And booksellers generally. Price 38 cents.
December 4—6w

ENGLISH JUVENILES.

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November 6—3m

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Nov. 20—tf E. H. WILCOX, Proprietor.

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August 28—6m

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October 16—10w

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New York, December 4—4t

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REFERENCES.

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, List to be continued.

D, A. & Co. have now ready, gratis, a list of their choice and extensive stock of Elegant Works, adapted for Christmas or New Year's Presents.

December 18—1t

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THE Subscriber respectfully informs the public that he continues to carry on the above business in all its branches. All orders punctually attended to.

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THE subscriber having located himself at Buckram, Long Island, a few miles from the village of Glen Cove, is prepared to execute orders for every description of Organs now in use, with all modern improvements, at a lower price than any other establishment in the United States. His long experience both in Europe and America, warrants the assertion that for workmanship, richness of tone, &c., his organs cannot be surpassed—they will be delivered in New York free of charge, and carefully packed for transportation. Orders addressed as above will meet with prompt attention.

October 30—tf HENRY PILCHER.

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JUST Published, with beautiful illustrations: A VISIT FROM SANTA CLAUS.

"'Twas the night before Christmas, when all through the house,
Not a creature was stirring, not even a mouse."

Being a present for good little boys and girls. This little book is printed in superb style, and the illustrations are all original. Price 12 1-2 cents.

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December 18.

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Painted on Three Miles of Canvas!

Exhibiting a view of country 1200 miles in length, extending from the mouth of the Mississippi River to the city of New Orleans, and reaching over ten degrees of latitude, BEING THE LARGEST PAINTING IN THE WORLD!

Open every evening (Sundays excepted) at the NEW PANORAMA BUILDING in Broadway, adjoining Niblo's Garden.

Admission 50 cents; children half price.

The Panorama will commence moving at 7 o'clock precisely.

Afternoon Exhibitions on Wednesdays and Saturdays, at 3 o'clock. Seats secured from 10 till 12 o'clock, A. M.

December 18—yl

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A FEW young gentlemen of strict moral sentiments, will be admitted in the house of a pious family, where the French language only is permitted to be spoken. Residence within three minutes walk of the Park. Letters, post paid, addressed to Box 1749.

December 18—4t

ST. MARY'S HALL,

For the Education of Young Ladies,

White Plains, N. Y.

THIS Institution has been opened by Miss M. H. Fales, late of Massachusetts.

She has secured the mansion and spacious grounds lately occupied by Mr. Searles, a residence in which are happily united convenience, elegance and seclusion.

The course of instruction will include every branch, solid and ornamental, which pertains to an accomplished female education. Miss Fales will be desirous to advance the ladies committed to her instruction, not only in the sciences and arts which may engage their attention, but to render them lovely, intelligent, and useful in their various important relations. To surround her pupils with the happiest and best influences of an intelligent and affectionate home, and to make their own affections and sense of happiness the agents of their mental and moral culture, by connecting their enjoyment and instruction, are the means by which she hopes to promote their interests.

Miss Fales has been many years a teacher, and her professional success elsewhere, authorizes the assurance that she shall give satisfaction to parents who may patronize her. None but experienced teachers will be employed as her assistants

It will be a family school, and the number of pupils limited.

SESSION.

The Hall will be in session from November 1st to March 31st, and from May 1st to September 30; the vacations including the months of April and October. Pupils may enter at any time, and will be required to pay only from the time of entering.

EXPENSES.

For Board and Tuition in all the English Branches, Ancient Languages, and French, per annum, *payable semi annually in advance*, $200.

A French Governess will reside in the family. Other Modern Languages, Music, &c. &c., at moderate charges.

Boarders provide silver spoons and forks, towels and napkins. They are charged for the use of bedsteads, mattresses, &c., at the rate of $1,50 per quarter. The charge for washing is $4 per quarter.

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White Plains.—Rev. R. W. Harris, M. Mitchell, Esq., L. Roe, M. D., J. Swinburne, Esq.

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Brooklyn, N. Y.—Rev. B. C. Cutler, D. D., G. W. Bleeker, Esq.

Providence, R. I.—Hon. Tristam Burges, G. L Dwight, Esq.

Boston.—Rev. Alexander Vinton, D. D., Rev. E. M. P. Wells, George Haywood, M. D., Hon. Marcus Morton, Hon. S. S. Wilde.

Charlestown, Mass.—Col. S. E. Watson, U. S. A., Capt. Wilson, U. S. N.

Brookline, Mass.—E. Littell, Esq., Editor of "The Living Age."

Westchester, Pa.—Hon. Judge Bell, Rev. J. B. Clemson, Wm. Darlington, M. D.

Louisville, Ky.—Rt. Rev. Bishop Smith.

October 9.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK

No. 56 Wall street.

Nett amount of accumulated premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

THIS Company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks among the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, semi-annually, or quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the city of New York and Brooklyn, worth double the amount loaned thereon, and in stocks of the State and city of New York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company 56 Wall street, or of any of its agents.

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John V. L. Pruyn,	Amos S. Perry,
Frederick Whittlesey,	Joseph Tuckerman,
Charles Ely,	Gidnon Hawley,
John C. Cruger,	Wm. J. Bunker,
Walter Joy,	One vacancy.

MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 504 Broadway
May 22—tf

A CLERGYMAN of the Episcopal Church wishes to take into his family four scholars, between the ages of 8 and 14 years. Terms, including everything necessary, $200 per annum.

Full particulars, and satisfactory references may be had by addressing a line to E. H. R., No. 70 South street, New York. The Rectory is situated in a Parish about 30 miles from the city, and is easily accessible by Steamboat or Rail Road. November 13.

TO CHURCHES.

THE undersigned having had many years' experience in the Upholstery business, are prepared to execute all orders for the furnishing of Churches with cushions, desk and pulpit trimming, curtains, aisle and chancel carpets, &c., at short notice, and on reasonable terms. Having a large and superior stock of goods always on hand, there will be no delay in fulfilling orders.

may 16—y G. P. & J. GRATACAP, 31 Maiden Lane

PROPER LESSONS.

JUST received, a new and beautiful edition of the Lessons of Holy Scripture to be read at Morning and Evening Prayer on the Sundays and other Holy Days throughout the year. This edition is remarkable for its distinctness and typographical beauty, the type being large, and the paper of the finest quality. It is bound in the handsomest style, and in all varieties.

HENRY M. ONDERDONK, 10 John street.
December 11.

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ESTABLISHED for the accommodation of Schools, Academies, Colleges, &c. First class Teachers in every department furnished on reasonable terms. Letters of application from teachers and employers will be answered by a circular, giving references and full particulars. Books, Maps, Stationary, &c., furnished to order on the lowest terms.

The Teachers Advocate $1 in advance.

Letters must be post paid. E. H. WILCOX,
December 11. Proprietor.

CHURCH REVIEW AND ECCLESIASTICAL REGISTER.

THIS WORK is to be issued quarterly—the first number on the first of April next. Each number will consist of no less than 150 pages, and in neatness of mechanical execution will be equal to most of the quarterly publications of the age. The work will contain original articles literary and religious, from able writers; also critical notices of new books; and a carefully compiled Register of important Ecclesiastical and University intelligence. No pains will be spared to make the department of intelligence accurate and complete, and such as shall merit the present acknowledged want of the Church. Terms $3 per annum, on the delivery of the 2d number. Applications for the work and other communications, to be addressed to the Editors of the "Church Review," New Haven, Ct.

Subscriptions received by the New York Agents,
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A BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

Under the supervision of the Bishop of Pennsylvania,

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August 28—eaw

BISHOP OF NEW YORK AND HIS BRETHREN.

JUST Published, Bishop Onderdonk's Letter to the House of Bishops, and Memorial to the General Convention, with the report thereon of a Committee of said House, and remarks on the Report. By a Christian. For sale at this office, and at No. 10 John street. Price 6 1-4 cts. single—$4 per hundred. Dec. 11—1t